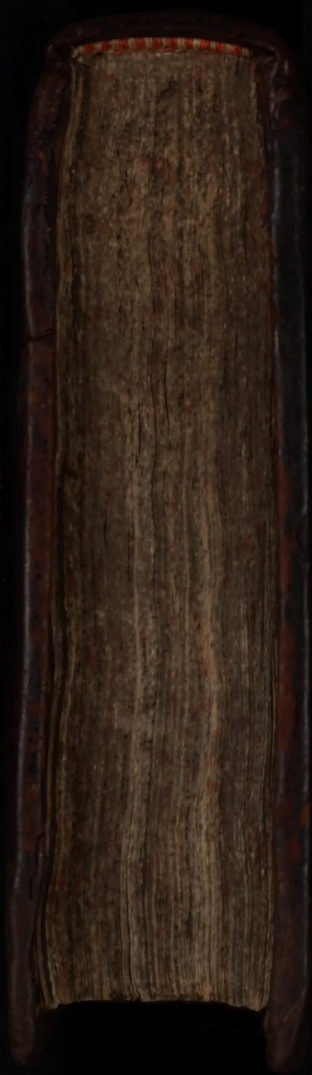
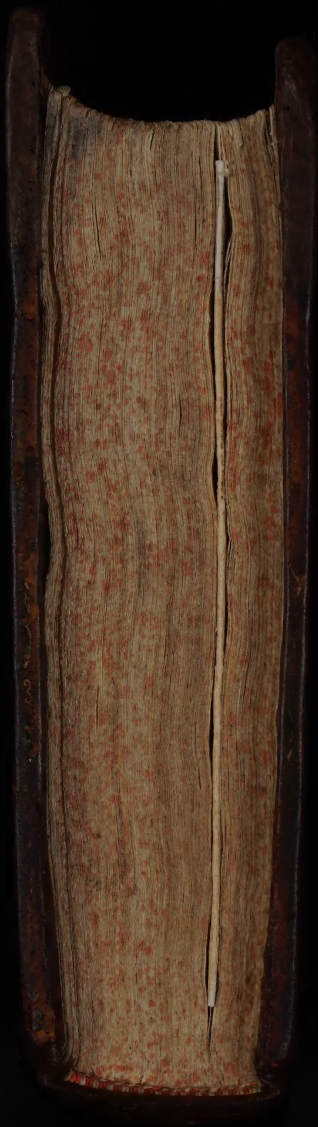








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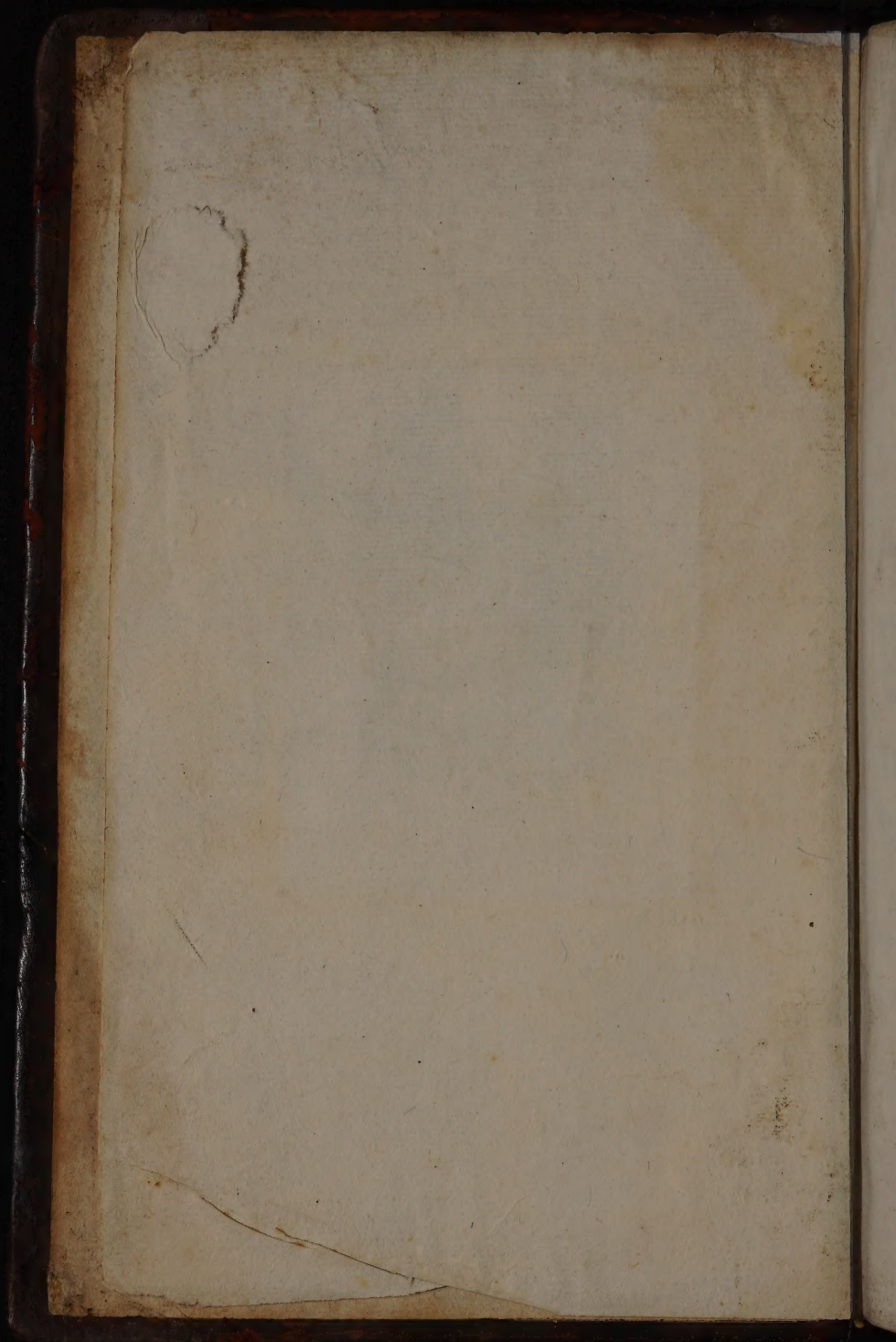


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A FLUENT
AND EASY
INTRODUCTION
TO THE

Art of Rhetoric

CONTAINING
The Fundamentals

and Rules

Preliminaries to Practice

By the Author of the *Art of Rhetoric*, and
the *Art of Poetry*, &c. &c. &c.

In which is shown

The *Manner* of *Writing* & *Speaking*

And the *Art* of *Reading* & *Understanding* the
Vernacular & Foreign Languages, &c. &c. &c.

By the Author of the *Art of Rhetoric*, &c. &c. &c.

With a new and enlarged Edition of the
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And the *Art* of *Reading* & *Understanding* the
Vernacular & Foreign Languages, &c. &c. &c.

IN PRODUCTION

Act of July 18th

The Fundamentals

Elimination of the

by the National Board of Health

To which is added

The Medical Museum

and a list of the names of the

of the National Board of Health

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A PLAIN
INTRODUCTION
TO THE

Art of Physick.

CONTAINING

The Fundamentals,

And Necessary

Preliminaries to Practice.

Whereby the Reading of Practical Authors will
be render'd easie and intelligible to the Young
Student.

To which is added,

The *Materia Medica* contracted.

And Alphabetical Tables of the Vertues of Roots,
Barks, Woods, Herbs, Flowers, Seeds, Fruits,
Juices and Gums, of Animals and things taken
from them, of Minerals, &c.

Also a Collection of choice Medicines Chymical and Galenical.

Together with

A different way of making the most celebrated Com-
positions in the Apothecaries Shops.

By J. PECHEY of the Col. of Physicians in London.

L O N D O N: Printed for Henry Bonwicke, at the Red Lion in
St. Paul's Church-yard, 1697.

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T H E

P R E F A C E.

THE following Treatise, being an Introduction to the Art of Physick, I have, in the first Part, collected from the best Institutions, the Fundamentals of Physick, and have spoken briefly of Elements, Temperaments, Qualities, Sexes, Ages, and the various Temperaments of them, and of native Heat, and of Humours, *viz.* Blood, Flegm, Choler, Melancholy, Chyle: Also of natural excrementitious Humours, as Milk, Seed, menstruous Blood, yellow Choler, Serum, the Humour of the Stomach, Spittle, pancreatic Juice, Lympha, and Slime of the Guts; also of Parts in general, of a Faculty in general, of Action in general, of the internal and external Senses, of animal Motion, of the Pulse, Circulation of the Blood, Respiration,

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The Preface.

Chylification, Sanguification, the peristaltick Motion of the Guts, Generation, Nutrition, of things non-natural in general, as of Air, and the like. But I have treated more largely of Meat and Drink, because they are of great Importance with respect to the Preservation of Health. I have also treated briefly of Sleep and Watching, of Motion and Rest, and of the Non-naturals, and of things contrary to Nature, of Signs, a Crisis, and of Urine. And to conclude this Part, I have treated of Glisters, Vomits, Purges, Bleeding, Leeches, Baths, Frictions, Ligatures, actual and potential Cauteries, Cupping-Glasses, and Issues; of Physical Weights and Measures, and the way of composing the various Forms of Medicines.

The second Part, which I call, *Materia Medica contracted*, was chiefly collected from *Etmuller* and *Marggravius*.

Lastly, I have added, *Marggrav's* Shop-Compositions, and a Collection of such Chymical Medicines as I judg most useful.

From the Angel and Crown in Basing-
Lane, London, June 24, 1697.

J. PECHHEY.

THE

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A

A Plain and Short
 INTRODUCTION
 TO THE
Art of Physick.
 CONTAINING
 The Fundamentals,
 And Necessary
Preliminaries to Practice.

CHAP. I.

Of Medicine in general.

Phyſick, both upon the account of its object, and the neceſſity of it, is a moſt Noble Art. It wholly conſiſts of Practice; for all the parts of it are directed to Healing: And therefore it is an Art, and not a Science; the end whereof is Contemplation: And conſequently, Treatiſes that are made up of Hypotheſes, or Suppoſitions, belong rather to Phyloſophy than Phyſick.

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But it must be acknowledged, that there are some Diseases incurable, therefore out of the reach of Physick; yet it is necessary to treat of them, that they may be known as such, and foretold, that the Art may not be disgraced.

It's said to be Conjectural only, by reason of him that exerciseth it, who can only guess at Diseases and their Causes, the Quantity and Virtue of Medicines, and the particular Proprieties of the Body; for it has as much certainty in it as many other Arts; and to speak the Truth, what Certainty is there, besides the first Truths, and Matters of Faith.

It is commonly divided into five parts, *viz.* Physiology, that Treats of Natural Things: Hygiene, that Treats of Things non-natural, or Things necessary for the preservation of Health; but yet sometimes hurting it: Pathology, that Treats of Things contrary to Nature: Semeiotice, that shews the Signs of Things contrary to Nature: Therapeutice, that Treats of the general way of Cure, by Chyrurgery, Pharmacy, and Diet.

But Physiology does not properly belong to Physick, and therefore ought not to be accounted a part of it; yet because it is usually proposed in Treatises of this kind, I will briefly do so.

Things that are called Natural are seven, *viz.* Elements, Temperaments, Humours, Spirits, Parts, Faculties, Actions; and among these, are to be reckoned some other things which are treated of in Physiology, as Age, Sex, and the like.

Elements are the most Simple Bodies, of which all other Bodies are first composed, and at last dissolved. The union or conjunction of the Elements in the Body is called mixture; and a Body made up of the Elements, is called mixed.

The Elements are Four, *viz.* Earth, Water, Air and Fire. The Chymists add Salt, Sulphur, and Mercury,

Mercury, tho' improperly ; for in some Bodies, for instance, Gold, burnt Talc, Glass, you cannot find either of the three; and in other mixt Bodies you may find more, as in the Humane Blood, Flegm, Salt, Oyl, Spirit and Earth ; and if we should allow that Salt, Sulphur and Mercury may be drawn from some Bodies by the force of the Fire, it does not therefore follow, that they were in them before as first Principles ; for perhaps they were produced in them by the Fire: Moreover, they are not perfectly Simple Bodies.

Temperament in general, is a convenient proportion of the Elements among themselves, or is a symmetrical proportion of the Qualities.

A Quality is a certain disposition of insensible Particles, constituting sensible Parts; it is divided into First and Second. These Four are called the first; Heat, Cold, Moisture, Dryness; and that which exceeds the rest, denominates the Temperament.

The first Quality among Physicians is termed Actual and Potential; Actual, which is perceived immediately by touching, as Heat in Fire, Coldness in Water, and the like. It's said Potential, when it is not immediately perceived by touching, as Heat in Pepper, Coldness in Lettice.

The second Qualities are Colours, Sounds, Smells, Tastes, Gravity, Levity, Hardness, Softness, Smoothness, Roughness, Rarity, Density, and the like.

An equal Temperament with respect to weight, consists in an exact mixture of all the first Qualities. An equal Temperament with respect to Justice, as they term it, is improperly called equal ; for it's such a proportion of the first Qualities as the Nature of the Mixture requires, whether they are in an equal degree or not.

Temperament is divided into Partial and Total. A Partial Temperament is that which is allotted to

every part ; as the temperament of the Brain, Heart, or the like. A Temperament that is called Total is ascribed to the whole Mixture, and is made up of such as are partial, as the Temperament of this or that Man.

Temperament is also divided into innate and acquired. The innate Temperament is that which naturally belongs to a Man ; the acquired is that which comes in the course of years, by reason of things non-natural, or contrary to Nature.

All the Parts of the Body, according to themselves are hot and moist ; yet with respect one to another, some are said to be hot, cold, moist and dry. The Heart, Blood, Spirits, Arteries, Veins, Lungs, Spleen, Liver, are counted hot ; but the Heart is reckoned the hottest.

Parts that are counted Cold, are the Bones, Cartilages, Tendons, Membranes, Ligaments, Spinal Marrow, and the like.

The moist parts, are the Blood and other Humours, the Brain, and Spinal Marrow.

The dry parts are the Bones, the Cartilages, Tendons, Ligaments, Heart, Lungs, Nails, Hair.

The signs of a hot and dry Temperament of the whole, are a quick and hard Pulse, a dry habit of the Body, a brown Complexion, crisped Hair, of a brown or black Colour ; for Heat feeds on the moisture of the Body, melts the Fat, and dries up the Humours. The Appetite and Digestion are small, there is a proneness to Anger, the Sleep is short and disturbed by reason of the heat of the Spirits ; Veneries is excessive, by reason of the Acrimony of the Seed ; the Wit is Sharp, and the Body Active, because the Spirits are pure. The *Italians* and *Spaniards* are so Constituted.

The signs of an hot and moist Temperament, are a large Pulse, but not frequent nor hard ; a Fat habit

bit of the Body, but not very Fat; because that proceeds from Frigidity and Moisture. The Complexion is florid and clear; the Hairs are sometimes curled, and sometimes not, and not very Black; the Appetite and Digestion are pretty good; the Sleep moderate and quiet, the Mind chearful; and Venery moderate.

The signs of a Cold and Moist Temperament are, a small and soft Pulse, a white and smooth Skin, a soft and fat habit of Body, the Hair Yellow, and most commonly strait, the Appetite great, and the Digestion good; the Sleep very much, a drowsie Disposition, Wit small, an unfitness for Motion, Venery small. And this is the Temperament of most of the Northern People.

The signs of a Cold and Dry Temperament are, a small Pulse, and somewhat hard; the Skin somewhat rough, the habit of the Body dry, the Hair thin, Appetite and Digestion small, Sleep shorter than in the Cold and Moist Temperament, little or no inclination to Venery.

But it is to be noted, that you must not expect all these signs precisely in these four Temperaments, yet there ought to be most of them; and according to the number of them, you must judge of the excess in this or that Quality.

CHAP. II.

Of the Sexes, Ages, and the various Temperaments of them.

According to the diversity of Sex and Age, the Temperament is also divers.

Sexes differ according to the different Conformation and Temper of the Genital Parts.

Sex is twofold, Masculine and Feminine. The former is most commonly hotter than the latter; which appears *ceteris paribus*, by the Pulse, that are larger and more frequent, by the habit of the Body, which is dryer, by the greater firmness of the Parts, by the Actions that are stronger and more perfect, by a greater disposition to a Fever, and a less quantity of Crudities; all which, as they proceed from a greater heat, so they vindicate it. Nor does Womens growing sooner, contradict what has bin said, because this is rather to be ascribed to the softness and ductility of the Parts, than to Heat: Nor would it make any thing against us, if we should grant they have more Blood than Men; for if it should be so, it would not follow that they generate more Blood; but that they do not consume so much. They being more salacious, and more prone to Anger, proves nothing; for one may come from their Pride, and the other from the weakness of their Minds; tho' we confess that some Viragoes may be hotter than Men.

Age is the various seasons of Humane Life, where-in some notable change is observed. They are eight: *Infancy*, which continues to the third year. *Childhood*, from the third to the tenth. *Puberty*, from the tenth to the eighteenth year. *Adolescence*, from the eighteenth to the twenty fifth. *Juvenility*, from the twenty fifth to the thirty fifth. *Virility*, from the thirty fifth to the fiftieth. *Old Age*, from the fiftieth to the sixty fifth: *Decrepid Age* takes up all the rest of the time of Life.

The Causes of Ages is the divers proportion of the Native Heat, at this or that time of Life, by reason of natural things, or things preternatural; so that the Ages in all are not circumscribed within the said terms of years; but they happen in some sooner, in some later; and some grow Old sooner than others.

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Infancy is the most Moist of all, which appears plainly from the flexibility and softness of the Members; all other Ages, the farther they recede from Infancy, the dryer they are. But it is not the hottest of all; for the greatest heat would not suit with moisture; for it would either dissipate it, or extinguish it. Heat therefore increases till Virility, and then it is at its height; for the habit of the Body, by continual action of the Heat, is dried, and presses the mouths of the Arteries, and makes them narrower; so that on this account the thicker part of the Blood is kept from the Parts which it ought to moisten; the Serosities are not purged off, but are daily kept up more and more in the Vessels, they suppress the Fire of the Heart, and at last extinguish it. The abundance of this unconcocted Humidity is the cause of Hoariness in Old Men; and their Baldness arises from the defect of the matter of Hairs; which is a fat Vapour, or at least, because such a Vapour does not come to the Hairs, by reason of a constriction of the Pores. But in the mean while, we must not infer, that Old Men are moistest; for their Blood does not penetrate and moisten the parts of the Body, tho upon the account of the Excrements that are put off upon certain parts of the Body, as the Nostrils, Eyes, and the like, they may seem most moist.

From what has bin said it appears, that the next cause of Death in Old Men, is too great a Serosity of the Blood; but the dryness of the Body is the remoter Cause, and want of Heat the most remote; and therefore Old Men are best preserved by hot and dry things, as with Wine, and the Spirits of it, and the like; which revive the languid Heat, and dry up the Serosities.

C H A P. III.

Of the Native Heat.

IT may not be incongruous to add something concerning the Natural Heat to the Temperaments; according to the variation whereof, the Temperament varies much.

The Natural Heat is nothing else but a quick and confused Motion of a subtile Matter, or certain Fire that is not Lucid, such as we perceive in Lime when it is sprinkled with Water, in several Chymical Fermentations, in Horse-dung, and in Herbs heapt up together and putrifying; yet is it hot, and differs only from our common Fire in degree. This motion arises hence, *viz.* because a subtile Matter insinuating it self into the Blood, cannot move freely in it, and therefore is forced to exert its power upon the Particles of the Blood, and to agitate them confusedly; so that it has the same Causes with Fermentation, and therefore we may well think it proceeds from it.

Fermentation is an intestine Motion among the heterogeneous Parts of any Body, whereby that in some sort, is rarified and fired. It is effected in this manner, *viz.* A subtile Matter passing through some humid and fluid Bodies, meets with rigid Particles which are not very flexible, which swim in them, and because they cannot accommodate themselves to the Pores, occasion a Confusion; so that then the subtile Matter insinuates it self in a large quantity to fill the Pores, and so it rarifies the said Bodies; as more Men, for instance, can be contained in a Room, when they are quiet and lie still, than when they move disorderly; this is every where seen in humid Bodies,

as Wine that is quiet all the Winter, will Ferment so much in the Spring, as to break the Vessel if there be no Vent, the subtile Matter being put into a motion by the approach of the Sun. But all Rarefaction of a Liquor is not properly Fermentation, but only that which is from an intestine Principle, or an Heterogeneity of Parts, and a diversity of the Pores, by reason whereof the passage for the subtile Matter is rendered more difficult, and consequently there is no Fermentation in Water, or in another Liquor more homogeneous, rarifying over a Fire; for it boils up only by being forced by a great quantity of subtile Matter from abroad, and not from any internal Cause.

The Natural Heat, or subtile Matter, resides in the Ventricles of the Heart, especially in the Left, and rarifies the Blood as it passes by. It is kept up by a subtile Matter, which is continually brought to the Heart, from the Nourishment, Chyle, and Blood.

We are hotter in Summer than in Winter; for our Pulse are then quicker and stronger; our Thirst is greater, and we then more desire Cold Things, and Digest them without offence, and are injured by Hot Things, and are prone to Fevers; and we perceive no shaking or shivering after Meals, as in the Winter. We are Colder in the Winter, because a serous Humour abounds then in the Blood, by reason Transpiration is less, and the Fire of the Heart is lessen'd by the Cold Air that is breathed in; but the Digestion is best in Winter, and we grow fatter then, by reason of the moderate Heat; for great Heat dissolves Fat, and dissipates the Ferment of the Stomach; and therefore in Fevers, and in Summer, we grow Lean, and have but small Appetites.

Moreover, in Sleep our inner-parts are not hotter than when we are awake, yea they are not so hot, as appears by the Pulse, that are then more languid
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and less, and by the paleness; and this is agreeable to Reason; for the Blood does not then pass so frequently through the Heart, and consequently does not heat so much; and our Sweating a Nights does not contradict what has bin said, for that proceeds chiefly from Vapours retain'd by the Coverings, and condensed upon the Body.

The Natural Heat is sometimes suddainly raised, as by Anger, or Joy, the Animal Spirits on this account flowing oftner into the Fibres of the Heart, move the Blood oftner, and increase the Fire of the Heart: This Heat is also increased by the motion of the Body, and by the use of Spices and Wind.

It is destroy'd chiefly three ways, viz. by suffocation, dissipation, and want of repair; it is suffocated by too much Blood; as a small Fire by too much Wood, or by the Viscosity of the Blood, or the Coagulation of it by Cold or Poison. It is dissipated by too great Labour, or violent Sweats. It cannot be repair'd when there is want of Meat and Drink, or when the Aliment is weak, or by reason of a compression of the Vessels, or the thickness or visciduity of the Blood. In Old Men the Natural Heat dies, partly because it is oppress'd with Serum, and partly because in a long tract of Time it is dissipated.

CHAP. IV.

Of an Humour.

AN Humour is a liquid Substance in the Body of an Animal, bred according to Nature, by Meat and Drink; it is twofold, Nutritious and Excrementitious.

Nutri-

Nutritious Humours, are Humours apt to be turned into our Substance. They are innumerable ; but the chief of them are these four, *viz.* Blood strictly taken, Flegmatick Blood, or Flegm ; Cholerick Blood, or Choler ; Melancholy Blood, or Melancholy.

Blood strictly taken, is the redder and more temperate Portion of the Mass of Blood ; they that have abundance of it are chearful, and comely.

Flegm is the whiter and cruder Portion of the Mass of Blood, of a Cold and Moist Temperament. Those that abound with it, are Slow, Sleepy, Pale and Fat.

Choler is the thinner Portion of the Mass of Blood, of an hot and dry Temperament : They that have it in abundance, are Angry, Agile, Witty and Lean.

Melancholy is the earthy and gross Portion of the Mass of Blood, of a cold and dry Temperament : They that abound with this Humour, are Sad, Fearful, and Black.

Chyle is a liquid Mass bred in the Stomach and Guts from Meat and Drink ; I say in the Stomach and Bowels, because some Chylification is made in these, tho' chiefly in the Stomach ; but we shall speak more particularly of Chylification among Natural Actions.

The Chyle is expelled from the Stomach partly by the Muscles that contract the Belly, and partly by the impulse of the Liver ; and partly by the Peristaltic motion of the annular Fibres of the Stomach, successively contracted from the upper Orifice to the lower. The Chyle being thrust from the Stomach into the Guts, is further elaborated there, by the ferment of the Stomach which it brings with it, and by the Bile and pancreatic Juice, which entering into the Duodenum, and mixt with the Chyle, are fermented together ; and together with the Chyle, pass into the lacteal Veins, which are innumerable small Vessels,

so very small that they can't be seen, unless they are full of Chyle; they come out of every part of the Intestines and Mesentery. *Caspar Asellius* found them out in the year 1622. in dissecting a live Dog well fed. Presently after their rise, they aim at the nearest part of the Mesentery, whereunto the intestine from which they arise is knit; then they go the readiest way to such glandules of the Mesentery as are nearest to them; but in their passage sometimes, many little Branches meeting, grow into one great Trunk, viz. before they insinuate themselves into the gland, to which we said they were going; but in their very entrance into the glands, or a little before, this Trunk separates again into new Branches, more, and smaller than the other, which are obliterated in the very substance of the gland: Out of the gland there spring again new capillary Veins, which by and by meeting together, make one Trunk again as before; which being carried towards the beginning of the Mesentery, in their march join to themselves, others of the same kind meeting them, and so grow larger and larger, and at last very many enter into the great or middle gland of the Mesentery, in the same manner they entered the smaller, and some pass over its Superficies, and by and by they all empty themselves into the common receptacle of the Chyle, that lies under the said gland. This receptacle is seated under the Celiac Artery, and emulgents at the Vertebrae of the Loins, whence there springs a Duct, that presently enters the Diaphragm, with the *Arteria magna*, where it begins to be call'd *Ductus Thoracicus*. This Duct having pass'd the Midriff, it marches further up under the great Artery, till about the fifth or sixth Vertebra of the Thorax, where it turns a little aside from the great Artery to the Left Hand, and so below the intercostal Arteries and Veins, under the pleura and gland thymus, it ascends to the
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left subclavian Vein, into whose lower side it opens, just there where the left jugular Vein enters into it on the upper side, so that their Mouths face one another; but it opens not into this Vein with any large Orifice, but by six or seven little ones, being all covered together in the interior Cavity of the Subclavia, with one broad Valve looking towards the Cava from the Shoulder, whereby here is granted to the Chyle and Lympha a free passage out of the *Ductus Chyliferus* into the Subclavia; but their return, or of Blood with them out of the Vein into the Duct is prevented. This Duct ending thus in the subclavian Vein, the Chyle that it conveys into it, passes with the Blood, returning by the *Cava* into the right Ventricle of the Heart.

The Chyle in the Stomach and Guts keeps in some sort, the Colour of what is eaten: So Cows and Sheep, because they feed on Grass, have a greenish Chyle. The Chyle of a Man is most commonly of an Ash Colour; but in the lacteal Veins, and the Thoraic Duct, 'tis quite White.

An excrementitious Humour, is an Humour that is not fit to be converted into our substance: 'Tis divided into Natural and Preternatural; the Preternatural belongs to Pathology.

The Natural excrementitious Humour, is that which has not an inimical quality.

Excrementitious Humours are partly generated in the Blood, because our Nourishment has some Particles which are apt to become Excrementitious, but partly because the Blood loses much of its subtile Parts, by being often rarified in the Heart, and by nourishing our Vital Fire; and on this account, many of its Parts are render'd unfit for use, and do hurt, unless they are eliminated from the Mass of Blood, for the Flegm stops the passages: The Earth, or the *Caput mortuum*, coagulates; the Water hinders the
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inflammability of the Blood ; and the Sulphur by adustion, becomes bitter and acrid.

Moreover, divers excrementitious Humours are evacuated in divers places ; and meerly according to their diversity, as to magnitude or figure, in this or that emunctory, and in the particles of this or that Humour, without the help of any fictitious Faculty : And this will not seem strange to any one, who sees that meerly by a diversity of the Pores and Parts, a wholesom and unwholsome Herb grow near together in the same Ground ; and one sort of Juice flows in the Tree, another in the Bark, and another in the Leaves and Fruits.

A Natural excrementitious Humour, is divided into useful and unuseful ; a Natural excrementitious Humour is useful, when of it self it is some way serviceable to the Body, as Milk, Seed, Menstruous Blood, the Mothers Blood, yellow Choler, Melancholy, Serum, the Humour of the Pericardium, the acid Humour of the Stomach, Spittle, Pancreatic Juice, Lympha, and the slime of the Guts.

The Natural excrementitious Humour is unuseful, when of it self it is no way serviceable to the Body wherein it is bred ; as Urine, Sweat, Tears, Snot, the Blood of a Woman in Labour, the Blood of the Hemorrhoids, and the Wax of the Ears.

Milk is a portion of the Chyle, separated by the glands, into the milky Tubes, for the nourishment of the Infant.

The milky Tubes are Vessels properly belonging to the Breasts, and they come from their innumerable Glands, and terminate in the Paps with many holes ; they are incompassed here and there with Nervous Fibres from the small rope of the Arm-pit, that these being inflated, they may be contracted to press out the Milk.

The Matter of Milk is Chyle, and not Blood, as many heretofore have thought, and that it was turn'd White in the Breasts; but it does not stay there long enough to be elaborated; and beside, the Parts are not formed for such an use. Moreover, a piece of Succory eaten before, has bin drawn out with it, and also the Bran of Bread eaten before: A Purging Medicine taken by the Nurse, is presently mixt with the Milk, and Purges the Child; and sometimes when it does not the Nurse, Saffron and Burnt Wine, and other things taken by the Nurse, communicate the tast and smell to the Milk in the space of half an hour, or less; and the Nurse presently after drinking a large draught, finds a chillness and fullness in her Breasts; which could not be if Blood were the Matter of Milk: Besides, a Woman would consume away if Blood were the Matter of Milk; considering, that a Woman in Health affords daily a Quart of Milk. Moreover, Fat Women have more Milk than Lean, and yet the Lean Women have most Blood, and their sanguiferous Vessels are larger: But you will say, that Blood is sometimes sucked out of the Breasts, and that in Women that give Suck, the Veins of the Breasts are more Turgid than at other times; and therefore Blood is the Matter of Milk. To the first I answer, That Blood is not sucked without Violence; and therefore this does not prove that it is the Matter of Milk. Secondly, The greater distension of the Veins of the Breast prove nothing also, because this is to be imputed to the greater motion of the Blood upwards, by reason of the compression of the lower Arteries by the Womb.

I suppose the Thoracic Duct is the passage of the Chyle to the Breasts, from whence some small branches are reflected about the Calvicles, towards the Breasts.

Women with Child have Milk in their Breasts, and especially in a few days before Delivery, not because the menstruous Blood regurgitates from the Womb through the Epigastric Vessels to the Breasts, for these do not at all communicate one with another; and Circulation refutes this: Besides, some Virgins have Milk, yea Men and Children; and many Animals which have not the Courses; but the reason is, for that in Women with Child, the Child growing big, the Womb is wonderfully expanded, and so the sanguiferous Vessels of the lower Belly are press'd; and therefore the Blood regurgitates upwards, and thereby its quantity and heat, opens the Pores of the Glands of the Breasts, and causes the lacteal Tubes to expand more; and for the same reason, the receptacles of the Chyle are more pressed, and the Chyle is more forceably driven upwards, and so opens more the glands and passages of the Breasts, and the lacteal Tubes.

The Milk after Delivery flows more freely; for the Chyle that used to be carried to the Womb for the Nourishment of the Child, regurgitates upwards, the passages of the Womb being stop't: Besides, the Infant sucks; and how much that conduces to the production of Milk, none will wonder that reads in History, that Milk has bin drawn to the Breasts of Virgins, by continual Suction alone.

The Milk at length ceases, either because the Child is wean'd, or because the Nurse is with Child, and then the Chyle begins to return to the Womb, for nourishment of the Fœtus; and continues this course till the Womb being more distended, towards the end of gravitation, presses the Vessels of the Chyle.

The cause that Children newly born, Old Women, and Men, have Milk in their Breasts, are the largeness of the passages of the Breasts, the laxity of the Glands, and the abundance of Chyle.

Seed

Seed is a whitish Humour turgid with Spirits, bred in the Stones, and *Prostata*, and further elaborated for Generation in the carrying Vessels, and the small Seminal Bladders. The Matter of it is Blood carried on both Sides, from the Trunk of the *Aorta*, in a strait Passage by the Arteries to the Stones, and there put off thro the small Glands that are only visible by a Microscope upon the tubulous Substance of the Stones; this is confirm'd by the artificial Division and Dispersion of the Arteries in the Stones, and *Prostata*, and by the Straitness of them, together with the Wreathing of the corresponding Veins, and the Multitude of Valves, for these are so framed, that the Blood may pass quicker to the Stones, than from them, and that the nobler Part of the Blood may the easier sweat through to the tubulous Substance of the Stones from the small Glands and Arteries every where join'd to it, for the making of Seed. Moreover, it appears hence, *viz.* because those that are of a Sanguine Complexion abound most with Seed,

But some will have the nervous Juice to be the Matter of it, for these Reasons, because they perceive many Nerves in the Testicles, and that the taking away of a great Quantity of Blood, does not so much weaken a Man, as the Loss of a little Seed, and that after Coition, the Head akes, and that such as are given to Venery, are subject to Distillations from the Brain on the Spinal Marrow. And lastly, because the Testicles are white, not red. To the first I answer, that the nervous Juice is either Animal Spirit condensated, or another Humour: But the Nature of a Spirit which hath Particles that quickly fly away, cannot condensate into a Seminal Humour, and the nervous Juice can be no other Humour, for if it were, it wou'd stop the Passage of the Nerves. To the second I answer, this is manifest to Sense, and they convey a great many Spirits, which ought to be in the Seed, without which

the Blood could not pass through those innumerable and narrow Tubes which are in the Testicles, nor be changed into prolific Seed, which ought to be made by the various Motion of the Spirits, and the Particles of it, and the working of them among themselves. To the third, fourth, and fifth, I answer, that it may be easily understood that this happens only by the Loss of Animal Spirits; for the Testicles being emptied, the Nerves proportionably, at least those which are near, are also emptied, and then by Reason of the greater Facility of the Motion towards them, Spirits flow more abundantly into them, and so the other Parts, and also the Brain are robb'd, and upon this Account the Fibres are disordered, and the Brain becoming cold, condenses the Vapours, and puts them off on the Spine. To the sixth I answer, that all the Parts and the Testicles also are nourished with Blood, and yet all are somewhat white.

Seed begins to be generated about Puberty, because the Heat of the Glands of the Testicles being then greater, opens more the Arteries and small Vessels, and drives the Blood better through them, and the Nerves are readier to carry Spirits.

The Seed is of an Ashy Colour in the Tubes of the Testicles, but whiter in the Head of the *Epydidimidis*, it is made in the Testicles and *Prostata*, and is conveyed by the carrying Vessels by a very small and winding Duct to the Seminal Bladders, wherein it is kept, and further elaborated, till by Titillation the Nerves and Fibres about the Sides of them, being much inflated, press out the Seed, which is then very turgid with Spirit, into the Urethra, through the Holes of the Gland that stops the Seminal Bladders.

The Stones are the Shop of the Seed, and therefore Eunuchs have not Seed, but some Titillation they have, by reason of a certain Humour that drops from the *Prostata* into the Urethra, but this is not true Seed.

Seed. And yet Eunuchs may have Seed in the Seminal Vessels sufficient for Copulation once or twice, and may impregnate a Woman.

Those which do not indulge themselves in Venery, and live chastely, do not generate much Seed, for the Passages are narrowed by degrees, and the Seminal Matter turns back, and nourishes and makes fat the Loins and other Parts.

Women have prolifick Seed, if by that you understand the Eggs whereof their Testicles are full, which being made fruitful, and expanded by the Man's Seminal Air, break out of the Cups wherein they are chiefly contain'd, into the Fallopian Tubes, and from thence into the Cavity of the Womb.

That Humour which Women emit in Copulation, is not true Seed, because that is ejected without, about the Clytoris and Orifice of the Privities, and never into the Womb; this is manifest in big-bellied Women, the Orifice of whose Womb is always close shut, and cover'd with a yellow Mucilage. And besides, many Women conceive, and yet, as they say, have not emitted that Humour: Moreover, it has seldom the Consistence of Seed, nor is it Spirituous, because Whores copulating often in a Day, are not weakened by the Excretion of it, nor is it elaborated as Seed, for it is not generated in the Organs of it, but in the Glands.

The Furrows of the Womb emit this Humour, or certain Ducts opening into the Sheath from the *Prostata* or other Glands of the Womb, by Reason of Titillation, and the Constriction of the Fibres of the Womb, which happens in Coition.

And yet this Humour is profitable, because it perpetually moistens the Sheath, and perhaps it conduces to the Elevation of the Man's Seminal Spirit or Air from the Sheath to the Cavity of the Womb, and from thence to the Eggs to make them fruitful.

Menstruous Blood, is Blood abounding in the Body, which is evacuated by the Womb Monthly.

The chief Cause is the abounding of the Blood at a certain Time, Heat and the easie Dilatation of the Womb also help. That a Plenitude is the Cause may be proved, for that they that have most Blood, evacuate most this way, and then rustic Women, that consume much Blood by Labour, have little or no menstruous Flux, and those who have lost much Blood by Venesection, have few or no Courses at all: Men also who do not abound with Blood, by Reason of Labour and more Heat, have no such Flux. But there are some Women who Monthly evacuate Blood by the Nostrils, Hemorrhoids, or other Parts. Those Women that are hot have the Courses sooner, but in a less Quantity, and not so long as those that are cold.

Some say the Cause of the Courses is a certain Saline Ferment of the Womb, being gradually deposited on the Substance of it, whereby the Womb collecting much Fire in it self, is turgid, rarefied, and dilated, grows hot, and evacuates the more fluid Blood, until that Ferment is carried off, and this Ferment they say is manifest from those things which move the Courses, for they consist of much volatile Salt.

According to these Causes the Courses begin to flow about the fourteenth Year, because the Body then having in a manner its due Magnitude, the Blood begins to abound, and to be luxuriant in the Womb and other Parts, and hence the Breasts grow big, the Womb is less wrinkled, and does not press its Arteries so much, and a greater Heat exagitates the Blood more violently, dilates the Arteries, and opens them.

The Courses ordinarily stop about the fiftieth Year, partly by the Defect of Blood and Heat, and partly upon the Account of the Narrowness and Driness of its Passages.

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The menſtruous Blood is brought firſt to the Sheath of the Womb, and not to the Bottom of it, for it ſometimes flows in Women with Child, and if it ſhou'd drop from the Bottom, it wou'd putriſie, and injure the Child and its Nouriſhment, and ſo occaſion Abortion.

The menſtruous Blood does not ſtagnate in the Veſſels of the Womb, but circulates as the other Blood does, for otherwiſe it wou'd become venomous, but it is thinner and hotter than the other Blood, and therefore being taken inwardly it forces the Courſes.

About the Time of the coming of the Courſes, Pain and Tenſion and Heat are felt about the Spine and Hypogaſter, becauſe the Blood can't at firſt break through the Arteries. This menſtruous Blood is Arterial, for only Arteries lead to the Womb; when it can't be expell'd by the Womb, it is ſometimes ejection by the Lungs, Gums, Noſtrils, or the like. It ſeldom flows in a Woman with Child, becauſe it does not abound in them, partly becauſe it is ſpent for the Increaſe of the Womb, and partly becauſe Part of the Mothers Chyle goes to the Child.

Yellow or natural excrementitious Choler is a yellow and bitter Humour, ſecreted from the Maſs of Blood into the Gaul Bladder, or *Porus Biliaris*, it is ſeparated by the Impulſe of the Blood of the *Vena porta*, into the Glands of the Liver, which it paſſes through, by reaſon of the ſpecial Conformity of them, with its Particles, as to Magnitude and Figure, and it enters the Branches of the Gaul Bladder, and of the *Porus biliaris*, diſperſed among the Branches of the *Vena porta*, which abſorb the Choler from the Extremities and Pores of the ſaid Gland. But Choler may come partly to the Gaul Bladder by the cystick Arteries, being ſtrain'd through the ſmall Glands placed betwixt the Tunics of the Bladder. From the Gaul

Bladder and *Porus Biliaris*, 'tis driven by a Constriction of the Fibres, into the *Ductus Cholidochus*, inserted obliquely into the *Duodenum*.

The Choler which comes from the *Porus biliaris*, is thicker, more feculent, and paler, than that which is in the Gaul Bladder, and the Choler in the Gaul Bladder; by reason of its Thinness, sweats through, and tinctures the neighbouring Parts.

Particles of the Chyle and Blood that are Salinosulphureous, are the Matter of the Choler, being nearly joyn'd with the *Serum*, and by the further Coction in the Heart render'd acrid, and turn'd to Choler; which, by reason of their small Quantity, are not bitter, till they are separated, and for this reason fat things increase Choler, and such as are hottest are most cholerick.

The Use of it, according to the Opinion of some, is to dilute the Chyle, as well in the Intestines, that it may the easier pass the Mouths of the lacteal Veins, as in the thoracic Duct, and they say, that the thinner and sweeter Part of it accompanies and heats the Chyle, lest coming too cold to the Heart, it shou'd stop the Rarefaction in it: And they say, that the grosser Part of it is evacuated with the Excrements, which it tinges and dilutes, but it may be well doubted whether Choler can accompany the Chyle in the Thoracic Duct, and whether all of it shou'd not rather be expell'd with the Excrements by Stool, for the Chyle in the thoracic Duct, and in the other lacteal Vessels is sweet like Milk: And on the contrary, a great Quantity of Milk will grow bitter with a few Drops of Choler, yet it is certain that Choler does continually drop from the *Ductus Cholidochus* into the *Duodenum*.

But it is supposed that the chief Use of Choler, is to ferment the Chyle that passes from the Stomach, the pancreatic Juice being mixt with it in the *Duodenum*,
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that the Dissolution of the Chyle, which was imperfect in the Stomach, may be perfected in the Intestines; and it appears to Sight, that Choler dropt upon Dough, ferments it: Moreover, it melts and cleanses Crudities from the Guts, it heats them when they are chill'd by things taken in, it drives away Putrefaction from this Sink of the Body, and kills Worms, and expells them; and is also the Cause of the peristaltic Motion, whereby the Chyle is moved through the Intestines, and the Excrements are evacuated, as it continually irritates and provokes the Spirits from the Brain to the Fibres of the Guts, as we see in divers other Cases, for the Intestines, Heart, Veins, Arteries, Urinary Bladder, Stomach, Gall Bladder, the Membranes of the Brain, and the like, have a certain proper Perception, whereby their Fibres are successively stimulated to contract and dilate, and so we see the Guts of an Animal dissected, and yet warm, creep within themselves; and the Heart cut up, beats; and the Muscles of a dead Beast, touched with an acrid and pungent Liquor, contract.

Natural excrementitious Melancholy, is that Part of the Humours that is so terrestrial, that it cannot nourish; it is commonly defined, a black and acid Humour, separated from the Blood in the Spleen, proper to contract the Stomach, and to excite Appetite; but there is no such black acid Humour in the Stomach, nor in the Spleen; and perhaps the Capillary Arteries can't admit of so gross an Humour; the Spleen of a living Dog has been cut out, and yet his Appetite has not been lessened, and he has grown fat: Moreover, the Spleen sends nothing to the Stomach, for this ought to be done by the short veiny Vessel, which is a Vein, viz. of the Spleen Vein; but the Valves hinder, as appears by Inflation; and it is repugnant to Circulation, for no Vein brings to any Part, except the *Vena Porta*, and the Vein of the Lungs.

The Serum is the most watry Humour of the Blood, when it is separated, it has other Particles mixt with it, as saline, acid, and others, according to the Diversity whereof, it is called *Lympha*, Spittle, or is otherwise named, and so it is never pure. It serves as a Vehicle for the Blood and other Humours, to nourish the innermost Parts, by entering, expanding, and loosening the Pores. There is great Quantity of this Humour in the Body, by reason of the great Quantity of Liquids that we daily take in.

The Humour of the *Pericardium*, is a serous Humour contain'd in the *Pericardium*, the Matter of it is *Serum*, mixt sometimes with a little thin Blood that it brings with it, and is therefore somewhat like the Water, wherein Flesh has been washed, and sometimes it is like a Gelly, some nutritious Particles being mixt with it: From whence this Humour comes is disputed; some say it is a Vapour, which exhales from the Heart, and is cooled and condensed in the *Pericardium*. Some will have it come from the Glands of the *Thymus* that hang from the Throat to the *Pericardium*, but it comes both Ways, but especially by the Lymphatick Vessels; it does not come only from the *Thymus*, because the *Thymus* in Infants is proportionably the greatest, and in Progress of Years, is so lessened, that at the Time of Virility, and in the following Ages you can scarce find any thing besides Vessels and Nerves: The Use of this Humour is to cool and moisten the Heart, that it shou'd not be dry'd up by its continual Motion, it cools the Heart, as Water contain'd in a Pot does the Bottom of it, viz: by taking from it the Particles of Fire which easily pass through the strait Pores of it.

As the Humour of the *Pericardium* is always renewed, so in like manner it is evaporated from the *Pericardium*, and is received into the Lungs, or Veins of the Throat, or *Thymus*.

Spittle

Spittle is a serous Humour, that drops from the salivary Ducts, these Ducts are Vessels of their Kind, four of them are most noted, the two uppermost that take their Origine with various Branches from the parotid Glands, and at the Jaws run under the Skin with a manifest Orifice into the Mouth. The lowermost also proceed with divers Branches from maxillary Glands, whereof one that is greater, before it reaches the common Trunk, is carried under the digastric Muscle of the Jaws. The lower End on both sides under the Tip of the Tongue, near the Fore-Teeth, where are some Teats placed. The Matter of the Spittle is carried to these Glands by the Arteries: It distils, moreover, in all the Mouth, as from the Glands under the Tongue, and from the Almonds which have two clear Bladders placed near them, that receive the *Serum*, from the Glands, and pour it out into the Mouth: There is also, on both sides, a common large oval Sinus, that opens into the Mouth, which contains in its Fringe, two greater Sinus's, and several others, that are less, with other Glands, each whereof hath a small perforated Sinus in the Middle.

By moistening the Tongue, Mouth, Palate, Oesophagus, and *Aspera Arteria*, it quenches Thirst, helps swallowing, and begins Chylification in the Mouth, for it participates of the Nature of the acid Humour of the Stomach; that is, it has some saline acid Particles incorporated with *Serum*, and therefore a *Bolus* of chewed Bread exposed to the Sun, turns to Chyle, and Pieces of Flesh sticking in the Teeth, grow white, yet Spittle alone is not sufficient for Chylification: It extracts a Tincture from Meats, and carries it to the Organ of tasting, and therefore without Spittle there wou'd be no Taste.

The Spittle returns continually, with or without Chyle, to the Heart by the lacteal Veins.

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When we smell or see any thing that is pleasant, or greedily long for any thing, the Spittle waters the Mouth more plentifully, because the Nerves of the wandering Pair, do not only send Branches to the Ducts and salivary Glands, but also some to the olfactory and optick Nerves; upon which account a great Influx into these, affects also the Nerves of the wandering Pair, and so by a Contraction of the small Fibres, the Salivary Ducts are narrowed, and the Spittle is ejected.

The rouling about of a Bullet, or the like, in the Mouth, quenches Thirst, because by moving the Tongue, we narrow the Ducts, and so press out the Spittle.

Just as we are about to vomit, Spittle flows more abundantly from the Mouth, because the Stomach participates with the Maxillary Glands by the Branches of the Nerve of the sixth Pair, and its inner Tunick is continued to the Jaws and Palate, and so they are contracted by Sympathy, and cast forth their Humidity, and in the same manner vomiting is provoked by irritating the Membrane at the Beginning of the Oesophagus.

The acid or digestive Humour of the Stomach, is an acid Humour, that distills continually from the Tunics of the Stomach; it may be proved there is such a thing, because 'tis often found in the Stomachs of Dogs that have been dissected, after they have fasted a while; and sometimes we belch it up in a Morning, though we are well, and after due Chylification, and the Teeth are often set on Edge in vomiting by this mixt with the Meat, and by taking Acids Chylification is further'd, and therefore there is an Acid in the Stomach, which is the Cause of Chylification. But you will say that I have only proved that there is an acid Juice in the Stomach, and not that it is natural; it may proceed from Chylification vitiated, as we
often

often see it happens in a Morning after Surfeiting. Moreover, an Acid is the Cause of Obstructions and Coagulations in the Body, and it irritates the Nerves, and the like: And consequently 'tis not naturally in the Stomach. I answer, 'tis certain that some acid Humour must be generated in the Stomach, because there is scarce any Aliment that does not contain some Acid, and therefore the Generation of it is natural, though sometimes this Juice is too acid, or there is too great a Quantity of it, and then it much injures the Body: So Cholera, though it be natural, if it be too much heighten'd, or abound too much, occasions Diseases.

And 'tis probable that such a Juice sweats continually into the Intestines through their glandulous Tunica.

The Matter of it is a serous Humour, mixt with acid Particles, but it is not natural excrementitious Melancholy, as was wont to be said; for it is thicker than that. Those acid Particles are made by the like in Aliments taken in, and therefore Acids eaten increase the Acid of the Stomach.

The pancreatic Juice is a serous Humour that is poured out of the Pancreas into the Intestine.

The Pancreas is a certain Body of many Glands, cover'd with a common membrane of Vessels and Nerves, the branches of them being fastened among themselves; it is transversely placed under the Stomach: One of the extremities of it is extended to the Spleen, the other is bound to the *intestinum duodenum*, and descends a little with it. The Pancreas has an excretory Vessel proper to it, consisting of many Branches, each whereof has annexed to it, the Glands of the Pancreas; yea, it does in some sort receive them: It is commonly call'd the pancreatic Duct, and it is wont to be inserted in the same mouth with the *ductus cholidochus*, obliquely into the *intestinum duodenum*, or the beginning of the *Jejunum*.

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The Blood being carried by the Arteries, and forced upon the Glands of the Pancreas, conveys the pancreatic Juice through the pores of them into the branches of the Duct; and from these branches it distills into the greater Duct, and thence into the Intestine, in a small quantity; for it can scarce be seen, when the Duct is bound in a living Dog. It has a sub-acid Taste, by reason its acid saline Particles are diluted with Serum; and when the Choler is poured on it, it occasions a Fermentation. The use of it is to ferment the Chyle with the Choler in the Intestine: Moreover, it attenuates the Choler, that it should not hurt the Intestine; and it dilutes the Chyle.

Lympha is a lympid serous Humour, contain'd in the Lymphatic Vessels. These Lymphatic Vessels are very small and pellucid, and they arise almost from every part of the Body, and absorb the Liquor of them; and that they may pass the safer, they here and there encircle the greater Vessels (as may be seen in the Limbs and *Vena Porta* near the Liver) like Ivy.

As far as we can learn by the Constitution of the Valves, and by Ligature and Inflation, the Lymphatic Vessels that are below the Diaphragm, chiefly end in the common receptacle of the Chyle, the rest above the Diaphragm, are inserted at the concurrence of the Jugular with the Axillary, into the upper part of the thoracic Duct, and Pericardium; and there they discharge their Lympha by manifest passages, defended with a Valve; here and there they cannot be seen, because on the account of Tenuity, the parts under appear through those Vessels, and we can't easily distinguish them, especially if the parts are white; but sometimes the Lympha is a little red or yellowish, and then they appear the better, and also after the Death of a Creature; for then the Vessels are more distended, by reason the motion of the Lympha is slow.

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The use of the Lympha is to dilute the Chyle in the Receptacle, that it may the easier ascend through the thoracic Duct; and in the Jugular Vein, it renders the venous Blood that is deprived of its own Serum more fluxile, that it may the easier rarifie in the Heart; and it restores the humour of the Pericardium.

The slime of the Guts is a viscid and glutinous Matter that covers the Guts within; the Stomach has some of it, but it is most in the Guts. The Matter of it is a phlegmatic Humour, carried by the Arteries to the glandulous Tunick of the Intestines; and being separated through it from the Blood, sweats into the Cavity of the Intestines.

The use of this Slime is to defend the Nervous Tunick against the acrimony and roughness of the Choler, and of things taken in; and probably because it partakes of Acidity it conduces to Chylification.

When Choler, or a purging Medicine is very Acrid, the Slime is melted or rubb'd off, to the great prejudice of the Patient; for Gripes and the bloody Flux are occasion'd thereby.

Sweat is a serous Humour breaking through the sudorific Vessels of the Skin, in form of Water. These Vessels are small Tubes in the Pores running out to the Cuticle, and each of them has a Gland under, through which the Serum, the Matter of Sweat is separated, they may be seen with a Microscope.

Sweat by reason of salt Particles mixt with it, is Salt. The efficient cause of natural Sweat is Heat, viz. Of the Sun, of the Fire, Exercise, Coverings, and the like, whereby the Blood is more agitated and diffused through the habit of the Body; and the mouths of the Arteries near the Skin are more opened, and the serous Particles that are more flexile, and that stick less to others, run out of them; and if there be any Humidity in the Skin, they carry it off with them through the

the Pores of the Skin ; but because they do not pass free enough, and quick enough, many of their particles being heapt together, are condensed into drops, for otherwise they would pass by insensible Transpiration, as always some thin part does in Sweating. From what has bin said, it appears that plenty of Serum, and a moderate apertion of the Pores, conduce much to Sweat ; but that too great an apertion of the Pores, because it does not at all hinder the Flux of the Serum, conduces most to insensible Transpiration, and too great a Constriction of the Pores hinders Sweating ; but when 'tis once begun, it much increases it : And hence Sweat occasion'd in Winter by Exercise, is much more than in Summer.

We Sweat more sometimes after cleansing the Face, because the Pores are freed from the Sweat that obstructs them. Sweat is suppressed by sitting near the Fire, because the Pores are thereby enlarged, and the Vapours fly away insensibly ; and this is also the reason why Sweat sooner goes off when we sit still in the Sun, than under the Shade of a Tree ; and also why he Sweats more that runs in the Shade, than he that runs in the Sun.

We Sweat most in the Arm-pits and Groins, because those parts being most cover'd, the Vapours are more retain'd. We Sweat when we Sleep, because then we are either oppress'd with Clothes, or at least, cover'd with them all over ; and because the animal Spirits in Sleep do not sufficiently flow to the outer Parts and Muscles, and so the Vapours stay about the Skin, or by reason of the covering do not sufficiently fly away.

Smiths and Rustic People seldom Sweat, because by their Filth the Pores are shut. Our Hands and Feet Sweat most, because in them the Arteries are carried straiter to the Skin, and their Mouths are more open there, that the Blood may return to the Veins, and

on this account the Serum is put off there more plentifully. It has bin observed, that a person Drinking plentifully of *Spanish Wine*, has render'd his Sweat like it; but this proceeded from too great a quantity, whereby the heat of the Heart being almost suffocated, cou'd scarce change it.

Our blessed Saviour in the Garden Sweat Blood, partly out of Love to us, and his most holy Father; his Blood did so Ferment that it could not be contain'd in the Arteries, and partly by reason of Sorrow unto Death, there was so great Horrour and Collision of the Parts, that Blood was violently press'd out of the Pores.

But ordinarily Blood does not Sweat out of the Pores, because it is too ramous; but yet sometimes naturally, some small particles of Blood do accompany Sweat, and then the Sweat discolours the Linen, especially in the Arm-pits.

Urine is a serous Humour strain'd in the Reins, which comes with the Blood (which it diluted) to the Reins by the Arteries of the Kidnies, but is separated from it as superfluous, and that continually, as part of the Blood is continually driven to the Reins to nourish them. It is strein'd in the Reins in the following manner; the Blood mixt with the Serum forces upon the glandulous substance of the Reins, and by this impulse, presently some thin particles are separated through the Pores of it into many small Tubes, whereof chiefly consists the inner substance of the Reins; and from these ending for the most part in eight or nine papillary Caruncles, they pass into the Pelvis, and thence into the Ureters and Bladder; the rest which came to the Reins, returns partly to the *Vena Cava* by the emulgent Veins, and dilutes, and carries the Blood as before.

Besides, the Serum of the Blood Choler is mixt with the Urine, and tinctures it of a yellowish Colour, and also

also other particles from the Mass of Blood : For instance, some nutritive particles of Blood rubb'd off or melted, Sulphureous, Saline, fixed, incorporated with terrestrial Particles, and the like, which by washing the parts it carries off.

Some say, that part of the potulent Matter, or of another Liquor taken in, is the Matter of Urine ; and they say, it does not come by the Arteries, but by some nearer way : For instance, presently from the Stomach or Bowels, by some special Ducts running to the Ureters or Bladder, and they rely on these reasons, *viz.* We presently make Water after drinking, especially of the Spaw-Waters, and the Urine has sometimes the colour and taste of what we take in, These Reasons indeed are probable, but they do not prove the thing for which they are used ; for first, such passages have not hitherto been found out by Anatomists ; and the making of Water so soon after Drinking, may be understood without the supposition of such passages ; and in this manner, because a potulent Liquor drank plentifully, presently increases the flux of the Serum to the Reins, partly because flowing presently from the Stomach to the Intestines, and from thence to the lacteal Veins, it thrusts forwards the Chyle, previously existing as well in them as in the thoracic Duct, and so the Serum is increased in the Mass of Blood ; partly because large Drinking distends the Stomach and Bowels, and so presses the sanguiferous Vessels of the Bowels, and so the Blood, with its Serum, abounds in other Vessels ; and therefore to make free passage for it self, it puts off its Serum, which by reason of its tenuity, easily passes the Reins ; and indeed, though the Drink must pass before it be evacuated through the Stomach, Guts, lacteal Veins, thoracic Duct, and other parts, that it may come with the Blood to the Reins, yet it may be easily understood how it comes to pass, that we make
Water

Water so soon after Drinking. For first, that which we void by Urine presently after Drinking, is not the Drink; for if it were, it wou'd retain the Smell and Taste, especially when some odoriferous and tincturing thing is taken in; and it wou'd appear crude and unconcocted, as that we evacuate by Urine the second or third time after Drinking. But that which was before in the Thoracic Duct, or in the Veins or Arteries is thrust forward by it: And then the potent Matter runs its Course soon enough; and 'tis very probable that the Blood in any healthy Man, finishes its Course in a Quarter of an Hours time, so that 'tis no such strange thing that we make Water so soon after Drinking, yet 'tis not so very soon as is said, unless the Bladder were distended with Urine before. As to the Smell and Colour, which sometimes the Urine has from things that are taken in, as we see when Asparagus or Madder are eat, these are not also sufficient Proofs for particular Passages, for this may be because things taken in do not continue long enough in the Blood, so as to wholly put off their Qualities in it; and this is so much the more, by how much the said things that are odoriferous, and that give a Tincture, are more aperitive: Moreover, some Historians relate, that a Person, after drinking a large Quantity of *Spanish Wine*, has sweat it out in Colour and Taste as before, and therefore it may be as reasonably expected that we shou'd shew particular Passages in this Case, as for the Urine, when it has the Qualities of the Liquor taken in, and yet there are hitherto no such Passages found out for the Sweat.

But I wou'd not be so understood, as that I wou'd wholly reject particular Passages, for that there are such is very plausible, and I hope they will be found out at one time or another, by the Industry of the modern Anatomists.

The Urine falling continually from the Reins through the Ureters to the Bladder, is retain'd in it, until by the Quantity or Quality, it stimulates to Excretion. It is evacuated by a Contraction of the Muscles of the Belly, and of the Fibres of the Bladder, whilst they being irritated, the Spirits flow more plentifully into them; and how great the Contraction of the Bladder is, may be seen in the Dissection of a Beast; which, when it is vastly expanded, after Evacuation of the Urine, sinks into a very small Compass: Left the Urine shou'd flow out when we are sleeping, or involuntarily, a great round Muscle is placed before the Neck of the Bladder, call'd Sphincter; such an one as is at the End of the right Gut, for retaining the Excrement; and therefore to make Water, we contract the Belly and Bladder so much, as to somewhat overcome the Action of the Sphincter, which is perpetual Contraction.

The Urine cannot return again from the Bladder to the Ureters, because they are obliquely inserted within the Membranes of the Bladder, and so when it lyes upon them it shuts their Passages.

In a Calf, and the like, all the time they are in the Womb, the Urine is evacuated through the upper Part of the Bladder, but not so in an Humane Fœtus, which either voids it into the Womb, or it is kept in the Bladder all the time the Child is in the Womb.

We make more Water in the Winter than in the Summer, and so being placed in cold Water, because by the Stoppage of the Pores insensible Transpiration is hindred, and the Serum is diverted to the inner Parts.

Tears are a serous Humour, flowing from the Eyes of those that weep: The Matter of them is a Vapour; and salt Serum, continually brought through the Arteries with the Blood, to the weeping Glands, to lubricate and moisten the Eye, and through them sequestered

questered into the weeping Ducts, which are very numerous in the Eye-lids..

Serum flowing in too great a Quantity to the Eye: Also Collyria sometimes running through the Nostrils and Palate, through the weeping Gland, placed in the greater Angle of the Eye, that is very spongy, and through three or four Holes of the Bone of the Nose, are tasted in the Mouth; through these Holes the Rayes of the Sun enter partly the Nostils, when looking on the Sun we sneeze.

Our Eyes water upon the account of a Moat, Ash, Smoak, Onions, Garlic, and the like; because by reason of these, Pain being occasion'd in the Eye, there is a greater Flux of Blood than is usual, and a proportionable Separation of Serum; or because, by reiterated Contractions of the Belly, then intervening, the Bowels press more the Aorta, and the Blood, with its Serum, is more moved upwards, and for the same reason in other Pains; in Trumpeting, Coughing, sneezing, drinking, and the like, our Eyes water.

In Sorrow Tears flow, partly because by reason of a lesser Influx of the Spirits, the Pores of the Eye fall down, and the Vapours gather together; partly, because now and then, by reason of interluding Love or Joy, without which there is no Sorrow, the Blood being driven generously through the Body, puts off its Serum more largely on the weeping Ducts.

Snot is a clammy and viscid Humour sticking to the Nostrils; the Matter of it comes from the internal Arteries of the Nostrils; or it may be a flegmatic Humour pour'd out of the Arteries upon the Brain, and may pass from thence through the *Os Cribrosum* into the Nostrils, and grow thick there by the Cold, or by alternate Expiration and Inspiration of the Air, whereby its thin Particles are dry'd up; for the Mamillary Processes are hollow to the Ventricles that are

before: And part of it may be also a Vapour condensed in the Nostrils; but it does not come, as is said, through the Hole of the Bone of the Skull to the Palate, for here are no Passages for it, but all the Humour coming from the Ventricles to the *Infundibulum*, and pituitary Gland, is refunded through the Membrane under the Gland that is pervious with many small Holes, into the jugular Veins that are placed on each side of the *Cella turcica*.

If we expire, or inspire strongly, the Mouth being shut, the Snot is carried with the Air to the Nostrils from the Palate; and so on the contrary.

The Blood of a Woman in Child-bed, is Blood whereby the Woman is purged in her lying in. Child-bed is the Time from Delivery, to the Purification of the Woman.

The Water of a Woman in Delivery, is that which flows from the Womb at the Time of Delivery: The Matter of it is the Urine, Sweat, and superfluous Chyle of the Child contain'd in the Amnion, it flows out when the Child, by kicking, breaks the Membranes, and sometimes a long while before the Child is born; but it is better not to break so, for by lubricating the Passages, it facilitates the Birth.

The hemorrhoidal Blood is a Portion of Blood abounding, which is carried off by the hemorrhoidal Arteries, and it serves in Men as the Courses in Women.

A Spirit is the thinnest and most agile Part of the Body; the Matter of it is the finest, that is, the most sulphureous Part of the Blood: That there is such a thing as Spirit, may be proved; because, if you bind or cut off the Nerve of any Part, so as that the Spirit can't come to it, the Motion and Sense of it presently perish.

Spirit is commonly divided into animal, vital, and natural; but I suppose there is but one Spirit; which,
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because it performs animal Actions, is animal; which moves when it flows into the medullary Part of the Nerve, which serves for Motion; it gives Sense when it flows upon the Membrane which serves for Sense, and it is vital as it performs vital Actions, and natural as it performs natural Actions; and so the rest without any specific Distinction. Animal Spirit is generated in the Head only, by Separation from the Blood when it forces thro the Branches of the carotid Arteries, upon the external Substance of the Brain and *Cerebellum*, that is more lax than the rest; presently the finest Particles recede from it into the Pores of the Brain and *Cerebellum*.

The Spirit makes its Excursions from the Brain three ways: First, By the Command of the Mind. Secondly, 'tis expell'd by the Contraction of the Heart, that forces the Blood upon the Brain and *Cerebellum*; and new Spirits being presently separated from it, force by the wole Diastole of the Brain, and partly by the Systole, the animal Spirits previously existing in the Brain, into the Beginning of the Nerves; and this Motion of the Spirits is moderate and slow, and thereby the Tension of all the Muscles is equal; and hence it is manifest, why by every Pulse there is a Concussion of the whole Body, tho this may also proceed from the Blood continually thrust into the Arteries. 'Tis manifest also, why one Arm being cut off, the other grows strong thereupon, and why to one of two antagonist Muscles the other is convulsively drawn, and which way it is drawn, it carries the Part with it: viz. because then the said Parts are puffed up and extended with a greater Quantity of Spirits. Thirdly, The Spirit flows from the Brain when any Part is irritated; for then, by the Motion of the small Fibres of the Nerves, the Pores in the Brain are opened; and so in Respiration, in the Motion of the Heart, in the peristaltic Motion, and the like; where-

in there is a certain natural Irritation, and so it flows when some Member being tickled or irritated, is sometimes otherwise drawn, but then the Irritation is preternatural. But by reason of such an Apertion of the Pores of the Brain, this Efflux of Spirits is such, that it does not only fall upon the Nerves of the Part irritated, but also upon the neighbouring Nerves; and this is the chief Cause of Sympathy, which is observed in divers Parts; for Instance, betwixt the Reins and Stomach, by reason whereof, those being irritated, vomiting is occasion'd; and so betwixt the Colon and the Stomach, as when that is affected the Patient vomits.

The Spirits serving involuntary Actions, come chiefly from the *Cerebellum*, and the medullary Furrows from the *Cerebellum*, to the Nerves of the wandering Pair, shew this; and this is the Reason why, in an Apoplexy, the Pulse and Respiration do not quite cease, which is partly performed by those Nerves.

The Spirits, in their natural State, being about to cause Motion, are not fired like Gun-powder in the Brain, or exploded thence: For if so, Motion could not be restrain'd at any Time when we wou'd.

The Spirit conduces somewhat to the Nutrition of the Parts, by separating their Fibres, and the Sides of the Pores from one another, and so by making way for the Blood.

CHAP. V.

Of Parts in general.

A Part is a Body cohering to the Whole, fitted for the Function and Use of it; I do not add, joined by the common Life, as some do, that they may
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exclude the Hair, Nails, Humours, and Spirits, which are all truly Parts; for as to the Hairs and Nails, they shew Life as other Parts do which are nourished, and they grow with all Dimensions, according as other Parts do, by receiving Nourishment inwardly, and by applying it to Parts that are deficient, and not only by placing it at the Root, for the Nails have small Arteries, and the Hairs are hollow, and for the most part triangular, as the Microscope shews, and in the *plica polonica* they sweat out Blood: It matters not that the Hairs grow upon tabid People, and on such as are dead, for in them there is a Dissolution or Colliquation of the Body, which makes the Hairs grow most, by yielding an agreeable Nourishment, viz. a fat Vapour exhaling from the Body, as appears from the Inflammability, the fat Fume, and Odor of them; also from that oily and clammy Matter that sticks to the Hairs, if they are not frequently cleans'd. Lastly, They are profitable; for, by keeping the Pores of the Skin open, they conduce to the Expulsion of a sooty Excrement, as when a Stick is fixt in the Earth, the Earth about it is dryer. On the Eye-lids, they defend the Eyes, and those on the Head defend it, and the like. The Nails are to strengthen the Fingers, and render them capable to apprehend small things.

But the Humours and Spirits do not grow, do not live, nor increase vitally, but only by the Apposition of new Matter, as Rain-water is increased in a Tub, and yet notwithstanding the Humours are Parts; and indeed, the most noble and most necessary, as well as the watry Humour of the Eye, which almost all allow to be a Part, tho it is not nourished and grows.

All the solid Parts are of themselves white, as appears by the washing and Maceration of them in Water, whereby they put off the Tincture of the Blood, with which they are all nourished.

First, Parts are divided into fluid and solid; the fluid are the Blood and Spirits, the solid all that are distinct from them.

Secondly, They are divided into organic, and inorganic.

An organic Part is a Part which requires a special Conformation, for performing the Action it is peculiarly design'd, as the Eye, Ear, Nose, and the like.

An inorganic Part is a Part which does not require a special Conformation for performing the Action it is peculiarly designed, as simple Flesh, a Membrane. I say, the Action for which it is peculiarly design'd, because, as to the common Actions, in all the Parts, for instance Nutrition, no determinate Conformation is required.

Thirdly, A Part is divided into Principal and Ministering: The principal Part is that which bestows something on the whole Body, that is absolutely necessary to Life. The ministering Part is that which does not bestow any thing on the whole Body that is absolutely necessary to Life.

The principal Parts (at least among the Solids, for among the Fluids, Blood and Spirits are such) are the Brain, which bestows Spirits on the whole Body, and the Heart, which bestows Blood on the whole Body; for if the Heart should not give Blood, the Brain would presently suffer an Eclipse of all its Actions, and other Parts could not live without this; and if the Brain should not supply the Heart with Spirits, whereby it is successively constricted, Death would soon follow. The other Parts minister, especially those which carry, for instance, the Veins, Arteries, and Nerves: The Stomach, Liver, Lungs, and Stones, are falsely accounted by some, principal Parts, for they do not supply any thing that is absolutely necessary to Life; for we live many Days fasting, or only with nourishing Glysters, and divers know how

to stop their Breath a great while, and the Liver supplies no more than other Parts, and the Testicles, tho they make Life more perfect, yet are not absolutely necessary to Life, as is evident in Eunuchs and Geldings.

Fourthly, A Part is wont to be divided by the Schools, into similar and dissimilar. A similar is such an one whereof all the Parts appear, at first View, of the same Substance. A dissimilar is such an one whereof all the Parts do not appear, at first View, of the same Substance. I say, at first View, because otherwise, many that are wont to be reckon'd similar, are not such, for there are very few wherein you shall not observe a diverse Substance.

A Bone, a Cartilage, a Fibre, a Membrane, the Cuticle, Skin, Hair, Flesh, a Tendon, a Gland, Fat, a Nerve, an Artery, a Vein, lymphatic Vessels, the lacteal Veins, and the like, are counted similar Parts.

Fifthly, a Part is divided into spermatic, sanguine, and mixt; a spermatic Part is wont to be defined a Part, whose Matter is wholly, in its first Formation, Seed. A sanguineous Part is a Part, whose Matter is wholly, in its first Formation, Blood. A mixt Part is a Part, which is made, in its first Formation, of an equal Portion of Blood and Seed. I say, in its first Formation, because it is certain, that in the adult they chiefly consist of Blood, wherewith they are all nourished.

A Bone, a Cartilage, a Nerve, a Fibre, a Tendon, a Membrane, an Artery, a Vein, the Marrow of the Brain, the Hairs, Nails, and the like, are counted spermatic: Also the fourfold Flesh, viz. the Flesh of the Muscles, which is generated of Blood, lightly concreted, and is red and fibrous: The Flesh, or Parenchyma of the Viscera, which is the proper Substance of each of them, as of the Reins, Spleen, Liver, and Lungs; the Vessels whereof it strengthens, and fills up
their

their void Spaces, the particular Flesh of every membranous Part, as that of the Stomach, Intestines, Womb, Bladder, and the like. Lastly, the glandulous Flesh, which constitutes the Glands. The Flesh is counted mixt, but whether all the Parts of it are such, so as that some of them are only compounded of Seed, and others only of Blood, and others of equal Parts of both, I much doubt.

Sixthly, A Part is wont to be divided, from its Office, into animal, vital, and natural: An animal Part is a Part that is principally design'd for the performing animal Functions, such are the animal Spirit, the Brain, spinal Marrow, Nerves, Eye, Ear, Nose, Tongue, with the Palate, the membranous, and nervous Parts, and the like, which conduce to animal Actions.

A vital Part is a Part principally contrived for vital Functions; such are the Heart and Lungs.

A natural Part is a Part principally contrived for natural Functions; Such are the Stomach, Guts, Liver, Spleen, Pancreas, Genital Parts, and the like.

CHAP. VI.

Of a Faculty in general, and of the Species of it.

A Faculty in general, is an internal Principle that formally produces Actions.

Three more general are commonly allowed, *viz.* The animal Faculty, the vital Faculty, and the natural Faculty; but I allow only two of them, *viz.* the animal Faculty, and the natural, as every Action that is not animal, is truly natural.

An animal Faculty is a Faculty producing animal Actions: This is wont to be subdivided, as the animal

mal Action, into the sensitive, appetitive, and motive Faculty; and the sensitive again into external and internal: But all these do not differ really among themselves, and *a parte rei*, are the very Soul, considered as the Efficient of this or that Operation.

The natural Faculty is a Faculty producing natural Actions: It is as various as natural Actions are, and is *a parte rei*, Blood and Spirits, and other Dispositions of the Parts, as to Magnitude, Figure, and the like, as they produce natural Actions.

CHAP. VII.

Of Action in general, and its Species, but especially of the internal and external Senses.

Action in general is a certain Operation, which is produced in us, either by the Mind or Body: It is divided into animal and natural. An animal Action is an Action that is produced by the Soul, and is fivefold, *viz.* the Understanding, the Will, Sense, sensitive Appetite, and animal Motion.

Sense is twofold, external and internal. Internal is threefold, *viz.* common Sense, Fancy, and Memory. External is fivefold, *viz.* Sight, Hearing, Tasting, Smelling, and Touching.

All these animal Actions are not really distinguished from the Soul, nor consequently among themselves; for the Understanding is the Soul, as it independently, from the Body, produces certain Thoughts; and the Will is the Soul, as without Dependence on the Body, it exercises those Affections, which we call the Operations of Will; and the Sense is the Soul, as it knows some things by means of a corporeal Organ; and it is internal, if the Organ of it is the Brain, and external
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if any other Part be the Organ : It is Sight, if the Organ of it be the Eye ; and Hearing, if the Organ of it be the Ear : It is the common Sense, as in the Brain, but especially in the middle Part of the *Medulla oblongata*, it perceives whatever moves the Organs of the external Senses ; this is only conversant about things present. It is Fancy or Imagination, as it perceives sensible Objects at a Time wherein they are not perceived by the external Senses, and forms Images and Representations of them, otherwise called Phantasms. It is Memory, as by the Footsteps of the Spirits impressed upon the Brain, it is determined for Remembrance. Lastly, The sensitive Appetite is the Soul, as upon occasion of a certain Motion of the animal Spirits in the Brain, it is disposed to have these Affections we call Passions, for instance, Love, Desire, Hope, Fear, Hatred, and the like : The Action also, whereby the Soul moves the Spirits, is really the Soul it self.

CH A P. VIII.

Of animal Motion, and of the Species of natural Action.

ANimal motion is a motion performed by the Will, whereby the animal Spirits which always run about the Brain are in readiness for an influx, and presently flow into the beginnings of the Nerves, and there protrude the Spirits previously existing to the Muscle, which blow up the Fibres of it, and so make it shorter and more compact ; and so the Member into which it is inserted is moved.

Natural Actions are various: The chief are the motion of the Heart, the Pulse, the Circulation of the Blood, Respiration, Hunger, and Thirst, Chylification, Sanguification,

fication, the peristaltic Motion, Nutrition, Accretion, and Generation.

The motion of the Heart is Muscular ; for it is constricted on every part by the duct of the Fibres, it is lessened and grows hard in its motion, in the same manner other Muscles do. It is two-fold, *viz.* Dilatation or Diaſtole, in respect of which the Heart is meerly passive ; and Contraction or Syſtole, which is the action of the Heart.

Both the Auricles of the Heart together, as the Ventricles of it, have their Syſtole and Diaſtole ; but the Syſtole of them is the Diaſtole of the Ventricles ; and ſo on the contrary. The Diaſtole of the Auricles does not ſo much depend on the rarefaction of the Blood, as the quantity of it ; for the Blood is forced into them by great Veins. The Diaſtole was before the Syſtole, or otherwise there would have been no Syſtole ; and it partly depends upon the quantity of the Blood, and partly upon the fermentation and rarefaction of it by ſome ſubtile matter in the Heart, whereby the ſides of the Heart are expanded. The Syſtole of the Heart is made by the influx of the Animal Spirits.

The Pulse is an alternate dilatation and conſtriction of the Artery, by reaſon of the Bloods being forced into the Arteries. There are at leaſt two Thouſand Pulſes in an hours time, in every healthy Man, as any one may find by numbering them ; but they are much altered by the Paſſions of the Mind : They are quick in People that are angry, and in thoſe that are chearful ; and when we are labouring and running : They are ſlower in ſuch as are ſorrowful, fearful, and the like. In Children the Pulse is quick, becauſe the Heart is tender, and ſoon irritated, and their Arteries are eaſily dilated, and their Blood is thin, and ſoon rarifies.

The Circulation of the Blood is a motion whereby the Blood continually flows thro' the Arteries from the Heart, and returns to it again by the Veins. This
Circulation

Circulation of the Blood is so obvious, that none needs doubt of it; for in bleeding in the Arm, a Quart of Blood, yea, the whole Mass may be drawn away, and it cannot be supposed that so much Blood was contained in the Arm. Circulation also is manifest from the Valves of the Veins, which are so disposed as to remit the Blood to the Heart, but not on the contrary.

The manner of Circulation is as follows; the Blood is carried from the *Vena cava*, ascending and descending, to the right Auricle of the Heart, and thence to the right Ventricle of the Heart, and after it has been rarified in this Ventricle, it is conveyed into the Artery of the Lungs, and from thence into the Vein of the Lungs, and the left Auricle of the Heart, and so into the left Ventricle of the Heart, and then, after another Rarefaction of it there, it is driven into the Arteria Aorta ascending, and descending, and dispersed thro' the whole Body; and from thence again it is carried as before, thro' the corresponding Branches of the *Vena cava*, into the right Auricle of the Heart immediately, by Inosculation of the Branches, and Transudation from the Artery, into the adjoining Vein, or mediately thro the middle Flesh, betwixt the veiny and arterial Branches, and thro' the Sinus's and their Branches in the Brain, where the Blood is absorbed from the Carotide and vertebral Arteries; and from these it is carried to the Jugulars.

It is manifest that the Blood circulates thro' the Flesh, because, when it is pressed, it grows white, the Blood then flying away; but when that returns, it looks red as before. Moreover, in blushing, the Face looks red, the Blood flying to it. The Blood enters the Flesh by the fine simple and porous Tunics of the capillary Arteries, or thro' the Extremities of them.

In a Fœtus the Blood is otherwise circulated; namely, in part, from the *Vena cava*, thro' the *foramen ovale*,

ovale, it passes into the Vein of the Lungs, nor does all pass thro' the right Ventricle of the Heart, but enters from the Artery of the Lungs into the Aorta, a membranaceous Tube being stretched from that to this, and so it does not pass again thro' the left Ventricle of the Heart. Another part goes the ordinary way. This other Motion of the Blood is rather in a Fœtus than those that are born; in whom, after some Days, the said Passages are shut.

The End of Circulation is the Nutrition of the Parts, the heating of the Body, and the Generation of the vital and animal Spirits, and to preserve the Blood from Coagulation.

A certain Time cannot be set for the Circulation of the Blood, for it is less in hot People than in cold; because in these, by reason of a quicker Rarefaction of the Blood, the Heart is sooner irritated to constriction, whereby the Blood is driven out. The Time is also less in such as are in Motion, than in those that are quiet; because in such, by a Contraction of the Muscles, the Vessels are, by turns, more straitned, and the Blood flows quicker. Lower thinks the Blood circulates in an Hour. The Quickness of the Circulation of the Blood appears hence, viz. if one of the Carotide Arteries be only cut, all the Blood will flow out in the 12th. Part of an Hour, and if so, how soon would it run out if the Aorta were cut?

Respiration is a Motion, whereby the Air is alternately drawn into the Lungs, and expelled out: It consists of Inspiration and Expiration. Inspiration is partly made by the Dilatation of the Breast, and partly by the elastick Force of the Air, and partly by the Pressure which it has from the Weight of the incumbent Atmosphere. The Breast is dilated chiefly by the internal and external intercostal Muscles. Expiration is made by the Constriction of the Breast and Lungs, also by the Heat and Rarefaction of the Air in the Lungs.

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Respiration is a spontaneous Action, because it is perform'd when we know nothing of it, but it is in some sort voluntary, because we can quicken or retard it as we will.

The chief End of Respiration is Voice ; to perform which there is need of Air : Besides, by this means some fuliginous and adust Particles are carried off. Those whose Lungs do not move freely, as crooked People, and the like, are subject to Consumptions ; because their Lungs not being sufficiently dilated and contracted, cannot well free themselves from the fuliginous Vapours of the Blood, and other acrid and gross Particles, upon which account they are subject to Obstructions, and at length to Corruption.

Divers can continue under Water a notable while without breathing, because they know how to fill themselves with Air before, and because they are less hot ; but some say that they have a way of putting their Hands to their Mouth, and so to separate the Air from the Water.

Hysteric Women are said to live a long while without breathing, yet I suppose they do breath, tho the Standers-by do not perceive it, or at least, the Air passes of its own accord, into their Lungs, and out again, and this perhaps may suffice for them.

The Motion of the Brain is the constant Motion of it made alternately by the Systole and Diastole, according to its Substance, and independent from the Meninges.

Hunger is a troublesome Sense of Vellication in the Stomach, whereby we are disposed to crave for some solid thing to take it off. This Vellication proceeds from an Acid in the Stomach.

We are more hungry in the Winter than in the Summer ; because then the Ferment of the Stomach is more acrid, and, by reason of less Transpiration, more plentiful.

That

That an Acid is the Cause of Hunger is proved, because Acids increase it, and restore it when it is lost, and those things take it away, which destroy or attemperate an Acid; for instance, Crabs-eyes, Harts-horn calcined, Pearls, fat things, Spirit of Wine, and the like: If Hunger be continued long, it at length lessens of its own accord, because the Acid is dried up, or overwhelmed by other Humours drawn from the Stomach.

Some think that Hunger is occasioned by Suction, whereby the Veins suck from the Liver, the Liver from the Guts, the Guts from the Stomach; but this is so vain, that it is scarce worth refuting, for there is no Suction in the Parts, much less such a continual one.

Thirst is a troublesome Sense of Vellication in the Mouth and Jaws, whereby we are disposed to crave for some liquid thing to take it off; the Cause is Siccity, or a salt Humour or Vapour.

We sometimes put off Thirst by holding in our Mouths a leaden Bullet, or the like, not because Humidity flows from these, but because, by the Motion of them and the Tongue, the salivary Ducts are more opened, and the Spittle flows out.

Liquid things take off Thirst, by moistening and diluting the saline Particles.

Spirit of Wine quenches the Thirst of Travellers at the Beginning, by opening the salivary Ducts, and by helping the Propulsion of Moisture, but it afterwards increases it.

Chilification is the Conversion of Meat and Drink into Chile; it is chiefly made in the Stomach and Guts, but it begins in the Mouth.

The efficient Cause of Chilification is partly Spittle, but especially some acid Humour. It is made in the following manner: Hard Meat is first chewed by the Teeth, and often turned about in the Mouth by the Motion of the Tongue, and by the Jaws and Lips,

and is moistened with Spittle, and then is conveyed to the Stomach, partly by the Weight of it, and partly by the Contraction of the annular Fibres of the Oesophagus. If the Meat is solid, it is slowly dissolved in the Stomach; but if it is liquid, it is soon digested. The Stomach presently embraces the Meat on every side with its Fibres, and both its Orifices, at least the upper, is somewhat contracted, but both of them are somewhat shut, even when the Stomach is empty, lest any thing should regurgitate from the Guts to the Mouth, or the indigested Meat should fall into the Guts. This Closure is made by many carnos and nervous Fibres, wherewith both Orifices are composed in the manner of a nervous and carnos Ring, the Meat being included in the Stomach, is impregnated with Spittle, and the acid Humour that sweats out of the Sides of the Stomach, and sometime after it is bedewed with the Spittle and an acid Humour, it becomes spongy and porous in the Stomach, because now its Parts are fermented by subtle Matter; afterwards it appears torn into small Pieces, and at length the whole is reduced to the Consistence of Cream, and then Chylification is finished in the Stomach: But all Meat, and every Part of it does not turn to Chyle in the Stomach altogether: but the softer and finer, a little and well chewed is turned to Chyle soonest, *Ceteris paribus*; and therefore that which is eaten first may not be first digested, because it may be grosser and more viscid. Things boyled, *Ceteris paribus*, are sooner digested than roasted things, and such things as are not smoaked, sooner than such as are: Milk or Broath is digested in the Space of an Hour, and in a great measure distributed: Bread is pretty soon dissolved, so are Pot-herbs and Pulse; but Fish and Flesh require longer Time: That Meat which is dissolved, does not stay in the Stomach till all be so, but that which is first dissolved is first conveyed to the lower Orifice, and transmitted thro' it.

it. That this is so, the opening of many Dogs after eating, makes appear, and we judge that it is so in Men; but seeing Chylification is so various it cannot be limited to a certain Time, for some Peoples Stomachs are so strong, that the Chyle is perfected in in three, four, or five Hours at most; whereas on the contrary, the Stomach of some is so weak, that eight, ten, or thirteen Hours are required to perfect Chylification: But generally speaking, seven Hours are sufficient: But the certain Sign of Chylification is the craving after more Meat.

A further Chylification and Fermentation are made in the Guts; for first, the Chyle carries to the Guts from the Stomach, the digestive Humour well mixed with it, and new Spittle, and an acid Humour, continually flow to the Stomach, and so a new ferment of it is continually generated, and passes from the Stomach to the Chyle expelled; yea, it is probable, that some acid Humour continually flows from the Meseraick Arteries, as in the Stomach, upon all the Guts that are near it.

Digestion is better made in the Night when we sleep than in the Day when we are awake, at least the Assumption being equal, and other things alike; for in Sleep, the Blood and Spirits, being not so much carried to the external Parts of the Body, the Stomach receives more Acid and Heat, and is the more nearly contracted, and so the better embraces the Meat; and consequently the Supper, which is contrary to Custom now adays, ought to be a fuller Meal than the Dinner; and tho' the Time betwixt Dinner and Supper, is less than betwixt the Supper and the next Days Dinner, yet you must know, that that which is eaten at a large Dinner, is often not fully digested before Supper, and so the Stomach has a double Task.

Chylification is also better in Winter than in Summer, and therefore we are sooner hungry in Winter,

we eat more, and grow fat; and this Reason confirms, because in Winter the Acid of the Stomach being less resolved, abounds more;

Sanguification is the Conversion of Chyle into Blood; this is done in the whole Body, but especially in the Heart, and in the left Ventricle of it, wherein the Particles of Chyle are much rarified and agitated with the Particles of the Blood.

The Cause of Sanguification is our Heat or natural Fire, which remaining after the foregoing Fermentation of the Blood in the Heart, insinuates it self presently into the Pores of the other Blood coming into the Heart, mixed with the Chyle, in the Passage whereof, when it meets with some Particles that disagree with it, Fermentation arises among the Particles of the Chyle, and with the Blood in the Heart and Arteries, whereby they are lessened by degrees, rendered flexible, and disposed to Redness.

That Heat is the Cause of Redness, and consequently, the Author of Sanguification, none will deny, who sees Quinces, that before were white, Beer, and other things, to grow red by boiling, and that some chymical Liquors poured upon one another ferment and become red.

But there are some, notwithstanding, will not have Sanguification to be made by any Fermentation in the Heart, denying that the Blood is so rarified and agitated in the Heart by a subtle Matter, for these Reasons; First, because in this case so great a Quantity of Blood would fall upon the Ventricles of the Heart, as would endanger the breaking of them. Secondly, Because the Blood does not stay a sufficient Time in the Heart for such a Rarefaction, and if it were put upon a Fire, it would not rarify so soon. Thirdly, that the Heart being pricked, the Blood comes out frothy. To the first I answer, that so much Blood does not enter into the Ventricles, as to fill them with its Quantity; for the Auricles, which

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are as it were the Measures of the Ventricles, are not so great ; besides, the fleshy Walls of them have their Expansibility, to which, when they are extended, the Heart is irritated, and presently contracts, and so there is no Danger of a Rupture. To the second I answer, that it ought not to continue long, because the Blood is in a manner previously endued with sufficient Heat, as we see Milk rarified, being removed from the Fire, subsides a little, and being put on again, presently rarifies more ; and the reason why Blood does not rarifie so soon on the Fire as in the Heart, is because the subtle Matter, whereby it is very apt to rarifie, is lost, when the Blood is drawn out. To the third I answer, that this may be, because so soon as it comes out of the Heart, much of the subtle Matter flies away ; and therefore, upon the whole, we suppose, that Sanguification is perfected in us by Fermentation.

The peristaltick Motion of the Guts is a Motion whereby the Stomach and Guts are continually and successively straightened from the Beginning to the End, and creep amongst themselves like Worms. This is proved by our constantly seeing it in the Dissection of living Animals. Perhaps some will say, that this is a Convulsion and preternatural, but I think this ought not to be suspected, because it also appears in a Dog, a very small Apertion of the Belly being only made, which may be done by less Pain than will cause a Convulsion, especially if the Dog be young. Besides, those annular and carnosus Fibres in the Tunicks of the Intestines, that have so many Nerves, shew the same ; also the Protrusion of the Chyle and Fæces thro' the Guts, which would be otherwise very difficult, by reason of so many Turnings and Windings, and so be the Cause of Putrefaction, and slow Nutrition.

This Motion is made by a successive Inflation, and Contraction of the annular Fibres, by the animal Spirits, and also by the Retraction of the right Fibres.

Nutrition is the Conversion of the Aliment into the Substance of the living Body, whereby the living Body, according to all its integral Parts, keeps proportionably the same Quantity; and therefore the Restauration ought to be precisely as much, as the Diminution is.

Nutrition is necessary to all Animals, not only in respect of the Augmentation of their Parts, while they are little Embryos, but also in respect of their Conservation after, during Life; because their Bodies being in a natural Consumption, or Exhaustion, would inevitably be soon resolved into their first Elements, unless the Providence of Nature had ordained a continual Renovation or Reparation of Parts, by Substitution, and Assimilation of fresh Matter in the room of those Particles dispersed and consumed.

The efficient Cause of the perpetual Consumption of our Bodies, seems to be what all Philosophers unanimously hold it to be, the vital Heat of the Blood, therein first kindled, by the plastick Spirit continually renewed by the vital Spirit, and by the Arteries diffused to all Parts of the Body, that they may thereby be warmed, cherished, and enlivened. This vital Heat continually glowing within us, and principally in the Ventracles of the Heart, consisting in a certain Motion of the various Particles of the Blood, and in some Degree, analogous to Fire or Flame, I cannot conceive how it is possible for it to subsist or continue, for so much as one Moment of Time, unless it be maintained by convenient Fuel, which is thereby incessantly fed upon, and by degrees consumed, for it is of the Nature of all Fire, how gentle, or mild soever, to generate and conserve it self, only by preying upon, and destroying the Matter wherein it is generated.

ted. This vital Heat therefore, without Intermission, agitating, dissolving, and consuming the minute and most easily exsoluble Particles of the Body, must be the efficient Cause of the perpetual Consumption of our Bodies; so that in truth we have one and the same Cause both of our Life, and of our Death; and to speak more properly, our very Life is nothing but a continual Death, and we live because we die; for we live so long, as while this internal vestal Heat is kept glowing in the Blood, and when it ceases to glow, either for want of convenient Sustenance, or by violent Suffocation, the Life is instantly extinguished.

The Matter consumed, I humbly conceive to be, for the greatest part, the fluid Parts of the Body, chiefly the Blood and Spirits which are most easily exsoluble, and somewhat, tho' but little of the Substance also of the solid Parts; for Experience teaches, that divers Animals, Bears, Dormice, Swallows, and the like, sleep the whole Winter, without receiving any Supply of Aliment, and yet have all the solid Parts of their Bodies as large and firm, when they awake again in the Spring, as when they first betook themselves to their Dens and Dormitories, and the reason hereof seems to be this, that their vital Heat being all that time calm and gentle, consumes their Blood and Spirits but slowly, and very little of their solid Parts, as a Lamp burns long, when the Oyl that feeds it is much, and the Flame but little and calm. We have Examples also of Leucophlegmatic Virgins; who, from a gradual Decay of Appetite, have fallen at length into an absolute Aversion from all Food, and endured long Abstinence without either Miracle or Imposture, and yet notwithstanding, have not been emaciated in Proportion to the Time of their fasting; whence it is probable, that in our Bodies there is not so rapid and profuse an Expence, or Exhaustion of the Substance of the solid Parts, as heretofore many learn-

ed Physicians have imagined to be made by the Activity of the vital Heat.

It is difficult, if not impossible, to make an accurate Computation of the dayly Expences of this vital Heat; for so great is the Difference among Men, in respect of Temperament, Diet, Age, Exercise, the Season of the Year, and various other Circumstances, that a definite Calculation cannot be made of this Dispende, no not in those who keep to the strictest Rules of an ascetic Life, weighing themselves and their Meat and Drink, as *Cornaro* is repored to have done dayly. We may indeed conjecture, from the static Experiments of *Sanctorius*, that the Expence is great, for instance, if fourty Pounds of Meat and Drink be supposed sufficient to maintain a Man of middle Stature, sober and of good Health, for ten Days, and about twenty Pounds be assigned to the Excrements voided by Stool and Urine in that Time, the other twenty Pounds may be reasonably ascribed to insensible Transpiration, but still this is meer Conjecture.

As to the Restauration, the efficient Principle is certainly the very same with the generant or formative; because Generation cannot be effected without Augmentation, and Augmentation is Nutrition: And I conceive, that Life consists in, and depends upon a continual Generation of the vital Spirits out of the most subtle, active, and volatile Parts of the Blood, and that Nutrition consists in Reparation of what is consumed by Apposition and Assimilation of consimular and congenerous Matter. The material or constituent Principle I take to be a certain mild, sweet, and balsamic Liquor, analogous to the White of an Egg, and they are mistaken, who think that the Parts of the Body, being in Substance diverse, the Parts of the Aliment also ought to be equally diverse, as if Nutrition were really nothing but Selection, and simular Attraction of convenient Aliment, and that there were not
required

required in every single Part, a Concoction, Assimilation, Apposition, and Transmutation of one Matter common to all; for first, it is a difficult Question, whether there be in Nature any such thing as Attraction or not, and to prove simular Attraction is yet more difficult, so that the very Foundation of this Opinion is meerly precarious. Moreover, it is evident, that the Aliment common to all the Parts, is simular, not heterogeneous, it being the proper Work of the plastic Power still remaining in every Animal, as to form all the various Parts out of the same homogeneous Matter at first, so to augment and repair them all during Life, out of like Matter, by transforming that into the Substance of every Part, which is indeed potentially all Parts, but actually none, as out of the same Rain-Water all sorts of Plants receive their Nourishment.

As to the manner how this homogeneous Matter is by the plastic Power accommodated to the Refection of all the various Parts of the Body; most probable it is, that this admirable Work is gradually done by Distribution, Apposition, Affixion, or Agglutination, and Assimilation, or Transmutation; all which Acts must be successively performed, before the Operation can be compleat; for the *Succus nutritius* being prepared first in the Stomach and Guts, and then in other Parts, to that end ordained, must be distributed, brought home, and apponed to all Parts, that need Refection; then from Contiguity by Apposition, it must be advanced to Continuity by Affixion or Agglutination, and in fine, made of the same Substance with each Part by Assimilation or Transmutation, which is the Perfection, or ultimate Term of Nutrition.

Generation is a Production of Nature, whereby one living Creature is formed in the Similitude of another.

Generation is performed in the following manner, the virile Seed is injected into the Sheath of the Womb, and

and from thence is elevated a certain feminal Air or Spirit, which flies thro' the inner Mouth of the Womb, to the Bottom of it, and thence to the Fallopian Tubes, and so to the Testicles or *Ovaria* of the Woman. Some think that the most spirituous Portion of the Seed is imbibed by the Substance of the Womb, and so conveyed with the Blood, to the *Ovaria*, to fecundate them: But our way is the easier and shorter, at the same time the Woman, by reason of Pleasure and Titulation, is wont to emit a certain serous Humour, which may conduce to Conception, tho' it be not Seed, by diluting and rarifying the virile Seed, and by rendring the Separation of the feminal Spirit more easie, and by elevating it to the *Ovaria*, and so the feminal Air being raised from the virile Seed, that which is gross remains in the Sheath, is dissipated and slides out; and that we are generated by this feminal Air, and not by gross Seed, may be proved by Superfecundation, or new Conception in those that are with Child; for in such the Mouth of the Womb is close shut, so that nothing but a Spirit can pass. Moreover, this may be proved by some that generate, tho' by reason of the Brevity and Debility of the *Penis*, never cast their Seed into the Bottom of the Womb, which certainly cou'd not be, if the Air alone of it were not sufficient for Generation; and do we not see that a Cock generates without the Ejection of Seed, and meerly, as I may say, by touching the Fundament of the Hen with a moistened *Penis*, and yet this Place is far distant from the *Ovaria* in a Hen; what therefore can conduce to the breeding of Eggs, may consequently to the Generation of Men? This feminal Air therefore being conveyed from the Bottom of the Womb thro' the Fallopian Tubes, into the *Ovaria*, there insinuates it self into one Egg or more, as they are nearer to its Entrance, or more disposed to receive and nourish it; and hence it is, why all the Eggs are not fecundated

cundated at once, and ordinarily but a few; and why not always at the first Congress. The Eggs are best fecundated, when a Woman is nearest the Time of her Courses, by reason of the greater Porosity of her Womb and Testicles, whereby the seminal Air is the easier received into the Eggs. The Eggs are contained in membranous Cups like Acorns, and indeed very loosely, so that they may be expelled out of them by the Breath only. The fecundated Egg being turgid and rarified by the seminal Spirit, can no longer contain it self in its Cup, but falls from it of its own accord into the Fallopian Tube, and from thence, by a successive Constriction of all the Fibres, it is forced into the Bottom of the Womb.

CHAP. IX.

Of things nonnatural in general.

THings nonnatural are things necessary for the Preservation of Health, but hurt it when ill applied; such are the ambient Air, Meat and Drink, Sleep and Watching, Motion and Rest, things to be evacuated and retained. These things indifferently do good or Hurt, as they are well or ill applied: But we must understand, that what is good for one, may be hurtful for another, according to the Nature and Custom in divers People, whereunto much is to be attributed in the Use of nonnatural things; yea, the same thing may do good at one time, and hurt at another.

We do not consider Air here simply and by it self, but as it encompasses us, that is, as it has various Corpuscles mixed with it, and as it can affect us with them: But it generally affects our Bodies, either extrinsically, that is, by insinuating it self into the Pores
of

of the Skin, or intrinsically being breathed in ; and either way variously, as it is by it self diverse, or by being mixed with other things, so if there is much Water mixed with it, it may moisten us much, and if it be very subtle, it may heat us much, and if it be mixed with narcotic things, as in some places it is, it may make us drowsy, yea, induce a deadly Sleep : If it be infected with a pestilential Contagion, or with any other ill thing, it may occasion the Plague, or some other Disease.

It is disputed by some, whether Air or Aliment affects us most ; but because the manner of both is diverse, it cannot be so exactly judged of, yet it is certain, we are much affected by both, and indeed more continually by the Air, than Aliment ; for we can scarce continue a Moment without Air, for unless it attemperate the Heat of the Blood, it will be soon choaked ; but we are more sensibly and vehemently affected with Aliment, by reason of the Grossness and Density of it.

If you ask what Air is most proper for the Preservation of Health, I say, a pure and limpid Air, that is ventilated with wholesome Winds, and free from nasty Exhalations, from Carcases. and Sinks, and the like ; and such an one I judge proper for any healthy Man : But when any Quality exceeds its contrary, it requires an Air that is excessive in the contrary, so a hot Air is proper for a Man that is very cold, and cold Air for one that is very hot, and for Diversity of Ages, Diversity of Air is proper, for with them the Temperament is changed, and therefore with the virile Age, which is most temperate and perfect, a temperate Air best agrees.

To the Air are to be reduced Winds, Regions, and Stars, for by these the State of the Air is much changed. The Wind is nothing else than the Air, together with Exhalations and Vapours adhering to it, agitated about the Earth, the Wind is useful in moving
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the Air about, and thereby preserving it from Putrefaction, and it dissipates Filth that is mixed with the Air. Sailors reckon twenty four Winds, some twelve, others 16 ; but the chief of them are those four which are called Cardinal, namely, the North, which is cold and dry, the South, which is hot and moist, the East, which is hot and dry, the West, which is cold and moist. The South Wind is the most unwholesome, because it occasions a Dullness of the Senfes, and burthens all the Actions and Parts. The North is also bad, next to that the West, but the best of all is the East, especially breathing in a Morning, for then it is purer, because it breaths from a Place where the Sun is. The West is also good, if it blow in the Evening.

A Region is a Part of Earth, where there is a great Difference in the first Qualities, by reason of a more right or oblique Motion of the Sun-beams. Regions are chiefly five, viz. the Æquinoctial placed under the Zodiack, the North lying in a Space betwixt the Circle of *Cancer* and the Arctick Pole, the Meridian in the Space betwixt *Capricorn* and the Antarctick Pole, the Oriental and the Occidental.

CHAP. X.

Of Meat and Drink.

Meat is a solid and gross Aliment, that chiefly takes off Hunger ; it is said chiefly, because the thinner Part of it may quench Thirst, as thick Drink may appease Hunger. How great the Necessity of both is, and how easily we are hurt by them, every one knows.

All Aliment is either taken from Plants or Animals, but that nourishes less than this, because this has a Matter more agreeable to ours; namely, of almost the same Aliment and Chyle, and more agreeable to our Parts and Pores; and therefore easier adheres to them. Minerals do not nourish, because they have Parts too much disagreeable to ours, and cannot adhere to them, by reason of their Rigidity; but indeed, Chymists say, that *aurum potabile* protracts Life; but if this be true, it does it upon another account, and not by nourishing; namely, by strengthening the Blood, and discussing its superfluous Humidity, and by raising the languid Heat in old Men.

Some Meat is of good Juice, that is, nourishes much; some of ill Juice; some is easily digested, some more difficultly; and some is easily corrupted in the Stomach, other not, and of those which are easily digested, and of those which are not easily digested, some are of good Juice, some not: All Meat that soon dissolves, soon nourishes; but all of it does not nourish much, because it may be of an improper Juice; for such things as nourish much, ought to participate of Grossness and Viscosity, which, *Ceteris paribus*, are slower dissolved.

Meat of the best Juice, of easie Digestion, and of the fewest Excrements, is best, and the contrary worst.

Bread is made of various Corn, but the best of good Wheat well fermented before, whereof the finest is called White-bread, made of the finest Meal, the purest, softest, and lightest, and freed from all the Bran, and this is most nourishing. The next Degree is not free from all the Bran, but only from the grosser. Household Bread has all the Bran and Flower mixed together confusedly. There is also a sort of Bread that is courser, which consists more of Bran than of Flower, and this nourishes least. Among all these Kinds, the

the Household-bread is the most wholesome; because, by reason of the Bran joined with it, it does not obstruct so much, and loosens the Belly, and moderately nourishes; but the finest, and the next Sort, cause Obstructions by their Viscidity, the courtest nourishes least, but more or less, according to the Bran: This is most used by poor People, and so is Rye-bread, which is harder, black, and offends the Stomach.

Of the Flesh of four-footed Beasts, Veal is the best, next to that Mutton and Kid; of Fowl, Chicken, Capons, Pidgeons, Partridges; of Sea Fish, Cod-fish; of River Fish, a Perch, a Gudgeon, a Pike. Of those things that come from Animals, Eggs and Milk are the best; of Fruits, Raisins and Figs: But these that are said to be the best and most healthful, are not good for every body, nor does any agree with every body; but every one must find out what best agrees with him: For those that have a good Stomach, or labour much, as Country-men, Soldiers, and Sailors, Beef and Pork is best, because they want a solid and gross Blood, which nourishes much, and does not so soon waste.

Fish are suspected by many, but undeservedly; for they make good Blood of a moderate Consistence, and are easily digested.

The manner in eating ought to be such, that the gross ought to be eat first; for though I suppose that there is a Confusion of all things taken into the Stomach, and that the Order of Assumption does not continue long, yet the grosser being taken first, may be sooner worked upon by the Acid of the Stomach. We ought to eat when we are hungry, and when the Stomach is empty; but some are hungry when their Stomachs are full, by reason of too great Quantity of the Acid, and in this Case the Hunger must not be taken off by Meats, because it is not natural.

I cannot say in general how often we ought to eat in a Day, for such as are cholerick may eat three or
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four times a Day moderately ; such as are phlegmatic may eat once a Day, because they bear Hunger better, and do not consume so much Blood. Such as are melancholy may eat twice or thrice a Day. We ought to eat so much at a time as will take off Hunger without burthening the Stomach, or so much as the Stomach can concoct without leaving Crudities behind it ; the Quantity of the Meat is to be varied according to the Constitution, Strength, and Age ; so one Quantity is proper for Youth, another for Age, another for a weak Man, another for a strong Man, another for a healthy Man, another for a sick Man, another for a cholerick Man, another for a flegmatic Man, and such a Quantity for one that exercises his Body, and less for one that exercises his Mind : But it is better to eat somewhat too much than too little ; and therefore it is better to indulge the Appetite somewhat, for so the Stomach will be accustomed to bear sometimes small Excesses, and to concoct something more.

And as the Quantity of Meats ought to be adapted to the Constitutions, so the Quality ought to be so too, according to the Diverlity of Tempers, Age, Time, and Custom ; so those that are hot and dry ought to use cooling and moistening Diet, so Children require more tender Diet than Youths or Men, and a cooler Diet ought to be used in Summer than in Winter. Meats boyled sooner turn to Chyle than roasted Meat ; but roasted Meat nourishes more, because it more abounds with nutritive Juice, as may be seen by cutting it with a Knife ; for the hard Crust without keeps in the Gravey, which is dispersed in the Broath of boyled Meat ; therefore roasted Meat is most proper for Labourers, and boyled Meat for those that live a sedentary Life.

Drink is a thin and liquid Aliment, chiefly used to quench Thirst. The chiefest kind of Drinks are Water, Wine, and Beer. It is disputed concerning Water,

rer, whether it nourishes; but I say it nourishes; for it is not a simple Element, and many Men live pretty well that drink only Water, and seem to be refreshed by it; and we see that Water alone nourishes a long while, and that Fish increase, being kept in Troughs; and so Plants and Fruits are nourished by Water. There are many Species of Water, there is Rain-water, Well-water, Fountain-water, Lake-water, Snow-water, and Ice-water. The best Water is that which is limpid and Sweet, or rather without any Taste or Colour, so that the Goodness of Water is to be judged of by the Absence of Colour, Taste, and Smell. Some think that the lightest Water is best, but this is not to be judged of by the Scale; for often ill Water weighs less than good; but the meaning is, it sits lighter upon the Stomach and Bowels. Fountain-water is the best, if it be strained thro' good Earth; next to it Rain-water, which is lighter, thinner, and clearer, but is worse, by reason of diverse Vapours and Exhalations, which are mixed with it. Well-water is very unwholesome, because it is counted to stagnate, and is not agitated by the Rays of the Sun, and if the Well be covered, it is much worse. That which is taken out of the midst of a River is better, if it be clear, and if the Stream be rapid. The Water of a Lake is very ill, by reason of the Stagnation. Worst of all is Ice or Snow-Water; for it is very impure and crude. In short, the best is the pure, clear, and subtle Water; which being set on the Fire, soon heats, and taken thence, is soon cool. Let the Fountain be situate towards the East, and run to the North. The Water which runs on pure Earth is better than such as runs upon Stones.

It is good for hot, fat, and fleshy Men, and mixed with Wine for such as use much Labour and Exercise: And tho' it does not nourish much, yet it refreshes, and is a Vehicle for the Food; it excites Appetite, and

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opportunately given in burning Fevers, it does good; for it is very contrary to the Nature of a Fever, for it refreshes and moistens the Body; but it is bad for such as have weak Stomachs, and that are troubled with Convulsions. Ill Water is corrected by beaten Pepper, or with Anise-seeds, and for sick Men boyl therewith Cinnamon, and the like. Honey-Water or Metheglin has great Vertues, it takes away Thirst, cures cold Infirmities of the Brain, Nerves, and Joints. It is good against Coughs, cuts and expells gross Flegm, moves the Body, and purges the Passages of the Urine.

Wine is expressed from the Grape. There are various Differences of it according to the Colour, Smell, Grossness, Tenuity, and Age. Wine is hot and dry; the best Wine is that which tastes rough, and sweetish. Sweet Wine nourishes much, is a Friend to the Breast, but soon increases Choler: Rough Wine, on the contrary, is injurious to the Breast, and binds much: Fragrant Wine refreshes the Spirits much, but afterwards it disorders the Head. Yellow Wine is hotter than white; it is aperitive, and forces Urine. Red Wine strengthens the Stomach, and other Parts, and makes laudable Blood; but if it be gross, it breeds gross Blood, nourishes more, and causes Obstructions. That which is thin is more aperitive than that which is gross, it sooner passes, and does not nourish so much. New Wine is not so hot as old, but generates Wind, unless it loosen the Belly. Old Wine disturbs the Head: Rhenish Wine, by reason of its great Tenuity and Crudity, stirs up the Humours into a Flux, and separates them from the Mass, and occasions the Gout.

Of all the Liquors we drink, Wine may justly claim the Superiority; for it is more wholesome, and by reason of its subtle and penetrating Substance, it mixes better with the Mass than Water and other Drinks: Besides, it is very pleasant and grateful to the Pallate, it restores the radical Moisture, and cheers the Heart, and is

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the most certain Prop and Maintainance of our Life ; and therefore our Fore-fathers called the Vine *Vitis, quasi vita*, as if it were the Tree of Life : But the Use thereof is to be regulated by these 12 following Instructions ; 1st. When the Wine is strong and full of Spirit, we must always mix Water therewith ; 2dly. Never drink Wine after Dinner nor Supper, till the Concoction of the Food be ended ; for then it helps Nourishment, penetrating more easily the Body ; whereas at first it will hinder Digestion. 3dly. You must have a care that you do not drink Wine cooled with Snow or Ice-Water, for it is very pernicious to the Brain, Sinews, Breast, Stomach, Kidneys, and Bladder. 4thly. You must avoid drinking Wine fasting, because it troubles the Understanding, occasions the Cramp, and is exceeding hurtful to the Brain and Nerves. 5thly. It is not convenient to drink a large Quantity of thin Wine after moist Fruit. 6thly. If at the same Table both strong and small Wine are used, begin with the small, reserving the strong for the last, which comforts the Mouth of the Stomach, and helps Digestion. 7thly. By how much the Food is more cold and gross, by so much the more need is there of strong Wine : But when the Food is more subtle, hot, and digestible, let the Wine be weak ; and therefore such as feed on Beef and Fish are to drink stronger Wine than such as feed on Pullets, and the like. 8thly. Such as use much Wine, ought not to eat much, for Wine serves instead of Meat and Drink ; and therefore Nature cannot easily digest them both. 9thly. Wine that is weaken'd with Water is wholesomer than that which is naturally weak ; for the latter more easily putrefies. 10thly. Such as have a weak Brain and hot Stomach, and dwell in sultry Countries, ought to drink a little Wine, mixing Water therewith : But if cold, more Wine and less Water will not be amiss. 11thly. You must observe the Sea-

son of the Year, for in Winter drink very sparingly, but strong Wine; in Summer more largely, but small and mixed with Water. 12thly. You must consider the Age, for as Wine is very bad for Children, so it is most proper for old Men, seeing that it qualifies and allays their cold Complexion; and therefore *Plato* denies Wine to Children, gives young Men leave to drink it moderately, and allows old Men a more plentiful Use thereof, saying, that young Men, before they are twenty two Years old ought not to drink any Wine, because that will add Fire to their Fire.

Good Wine ought to be clean, pure, and clear; it must be of an excellent Odour, for such Wines increase the subtle Spirits, nourish excellently, and breed good Blood; it must taste pleasantly, but must not be sharp nor sweet; for if sweet, it inflames, obstructs, and fills the Head; if sharp or sowre, it hurts the Nerves and Stomach, and begets Crudities.

Wine, if used discreetly and moderately, does communicate innumerable Benefits, both to Body and Mind; for as to the Mind, it is rendered more secure and calm, the Spirits are strengthened, and dilate themselves, Joy and Gladness are augmented, sad and unpleasant Thoughts are banished; it clears the Understanding, excites the Wit, takes away Melancholy, encourages the Spirits, and enlivens them; it is very nourishing, resists Putrefaction, helps Digestion, and breeds good Blood, cuts Flegm, expels Wind, provokes Sleep, excites Appetite, fattens healthy Men, opens Obstructions, concocts crude Humours, and is the *Theriaca magna* of the Ancients.

New Wine is of difficult Digestion, offends the Bowels, causes Wind and the Bloody Flux.

Old Wine is hot and dry, and the older it is, the more Heat it acquires. The best is odoriferous and full of Spirits: It is naught for Copulation, because it dries up the Seed. It is naught for young Men and chole-

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cholerick Persons; but good for old Men, especially in the Winter.

Beer and Ale are common and familiar Drinks in *England*, and no doubt it is profitable and wholesome, as Experience shews: But the different Preparations, or Brewing thereof, make no small Difference in the Drink. The Difference of Waters also, whereof it is made, is greatly to be considered; therefore, according to their Natures, you must judge of the Drink; also the Difference of the Corn or Grain is to be considered; as Drinks made of Wheat-malt nourish most. Some People mix Wheat and Barly together: Others mix some Oats with Barly for Malt: Generally in Ale are used no Hops, or less Hops than in Beer; therefore Ale is more nourishing, and loosens the Belly.

Cider is a cold Liquor, it is very pleasant indeed, but is windy; it is said to be good for the Scurvy. Because Meat and Drink are of so great Importance with respect to the Preservation of Health, and Cure of Diseases, as well as for Sustenance, I shall here particularly, tho briefly, discourse of the various Sorts of Meats, Fruits, and Herbs, which are generally used for Diet.

Beans Cleanse and fatten, but are windy, therefore occasion Cholick Pains, and disturb the Head. The French is the best and least windy.

Pease are not so windy as Beans, Green Pease are very pleasant to the Taste, provoke Appetite, are good for Coughs and an Asthma; but they are injurious to many, by reason of their Windiness.

Rice binds the Body, cures Fluxes, Pains in the Stomach, and Gripping in the Guts, but being used too long, causes Obstructions and Wind.

Asparagus is quickly boyled, nourishes more than all other Herbs, is good for the Stomach, purges the Breast, provokes Urine, and cleanses the Kidneys from Gravel.

Capers excite Appetite, remove Obstructions of the Liver and Spleen, kill Worms, and are good for phlegmatic and melancholy People.

Artichokes are pleasant to the Taste, provoke Urine, and make it stink, as Asparagus does; but they are windy, and injure the Head and Stomach.

Cabbage loosens the Belly, is good for Stoppage of Urine and other Obstructions: but it is windy, and causes a stinking Breath, and increases Melancholy.

Sampier beink pickled, preserves the Stomach, and is good for the Reins.

Lettice is easily digested, breeds Milk, and provokes Sleep.

Parsly provokes Urine, the Courses, cleanses the Reins, and removes Obstructions and Wind, but is bad for the Head and Eye-sight.

Garlick is good against Poison, the Worms, provokes Urine, and is good for a Dropsie and Shortness of Breath; but is injurious to the Head and Eye-sight.

Carrots breed Milk, provoke the Courses and Urine, and open Obstructions; but they are windy.

Onions increase Appetite, attenuate the Humours, make a good Colour, and increase Seed; but they are bad for the Head and Eyes.

Parsnips provoke the Courses and Urine, and remove Obstructions; but they are windy, provoke Venery, occasion the Itch, and breed bad Blood.

Leeks provoke Urine and the Courses, and expel Wind, they are good for the Lungs and Stomach, but they offend the Head.

Radishes provoke Urine, expel Gravel, and increase Milk; but they cause stinking Belshes and Wind.

Quinces help Digestion, stop Fluxes and vomiting, and strengthen the Stomach.

Apples comfort the Heart, open the Breast, and are pectoral.

Pears

Pears provoke Appetite, and strengthen the Stomach, and loosen the Belly: But Bergamots are the most wholesome, but being eaten before Meals they breed Wind and occasion the Cholick.

Oranges that are sweet, eaten before Meals, are good for the Stomach. Sowre Oranges quench the Thirst, and excite Appetite; but sowre, or Sevil Oranges bind the Body, cool the Stomach, and contract the Breast, and the sweet increase Choler.

Lemons excite Appetite, stop vomiting, cut gross Humours, are good in malignant Fevers, and kill Worms. An Ounce of the Juice drank in Wine expells Gravel: But they cool the Stomach, occasion the Cholick, and cause Leanness, and breed melancholy Humours.

Filberts eaten at the Beginning of Dinner are good against Gravel; but they are hardly digested, cause Wind, and Pains in the Head.

Walnuts fasten loose Teeth, they preserve against Poison and the Plague; but they must be eaten at Break-fast, and are good after Fish; they kill Worms, and being preserved, they loosen the Belly, and are pectoral: But they hurt the Throat, cause Coughs, when they are dry, and cause the Head-ach. The Shade of a Nut-Tree is very injurious; for it sends out ill Vapours that offend the Head.

Apricocks quench Thirst, excite Appetite, and provoke Urine; the Kernels kill Worms, and are excellent for the Heart-burning; but they cause Fluxes of the Belly, and putrifie quickly, and breed gross and viscous Flegm.

Peaches are good for the Stomach, and loosen the Belly. The best are those that are odoriferous, well-coloured, and fully ripe, so that they come clear from the Stone; they must be eaten before Dinner, and good Wine must be drank after them; but they soon corrupt, occasion Wind and ill Humours.

Olives cleanse the Stomach from Flegm, and excite Appetite, and stop vomiting, the Pickle is good to wash the Mouth ; for it fastens loose Teeth, and strengthens the Gums.

Plums purge Choler, extinguish Heat, take away Thirst in feverish People, but they injure a cold and weak Stomach, are bad for flegmatick Persons, and such as are troubled with the Cholick.

Cucumbers are very cooling and refreshing in the Summer, they provoke Urine, and are good for the Reins and Bladder, and a hot Stomach ; but they are apt to corrupt, and to breed ill Humours, if they are not quickly concocted by the Stomach.

Strawberries extinguish Heat, take away Thirst, provoke Urine and the Appetite : But they soon corrupt in the Stomach, and are very injurious to paralytic People, to such as are troubled with Convulsions, and those that eat many of them are often seized with malignant Fevers.

Melons are very refreshing, they cleanse the Body, provoke Urine, quench Thirst, and excite Appetite, and are excellent for the Gravel and Stone : But they occasion Wind and Gripes, and being corrupted, malignant Fevers.

Flesh is more nourishing than all other Food, for it is easily turned into Blood, and affords great Nourishment. You must always take notice, that Flesh, Herbs, Fruits and Corn are to be chosen in high Places, such as are refreshed with wholesome Winds, and recreated with the warm Beams of the Sun, where there are no Ponds, Lakes, and standing Waters ; for in such Places they are quickly corrupted. The Flesh of all those Creatures which live in Fens and standing Pools are to be avoided, as Ducks and Geese. The Flesh of Creatures too old are naught, hard, dry, sinewy, and of small Nourishment, and hard to be digested ; and on the contrary, such as are too young

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overabound with Moisture, and are full of Superfluities, tho' easily concocted in the Stomach.

Salted Flesh occasions gross and melancholy Humours, and bad Juice; for it dries much, and nourishes little. Fat Meat is easily digested, but breeds many Superfluities, and therefore is of small Nourishment; it takes away the Appetite, and hinders Digestion. The leaner nourishes better, and generates fewer Superfluities; and therefore the midling betwixt both is most wholesome.

The Flesh of Birds is lighter, dryer, and easier digested than that of four-footed Beasts, and therefore more agreeable to those that exercise the Mind more than the Body, for they are digested more easily, and breed Blood that is clear, clean, and full of Spirits, and fit for the Exercise of the Mind.

The Flesh of wild Creatures, and such as frequent the Woods is better than that of tame, and the Blood which is bred by eating them, will have fewer Superfluities, by reason of much running and Exercise, which they are accustomed to; and because they live in a more dry Air, especially such as frequent the Mountains, and their Flesh will keep longer uncorrupted; for they have less Fat; and therefore generate fewer Superfluities, nourish better, and breed a more sound Blood; but tame Creatures are more moist than wild, by reason of their little Motion, and the Moistness of the Air they live in.

In moist Times and Complexions, the Flesh that inclines to Dryness is most proper; and so on the contrary.

The Flesh of gelded Creatures is best, because it is most temperate; for it is more hot than the Female, and colder than the Male.

The Flesh of black Creatures is lighter and sweeter than that of white.

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The Flesh that sticks to the Bone is of best Nourishment; and Flesh of the right Side is better than that of the left, and the fore Part is to be preferred to the hinder; because the fore Part is hotter and of easier Digestion, but the hinder Part is more cold and more gross; the Flesh near the Heart is better than that which is farther off; for being strengthened by the Heat of the Heart, it is more fit to nourish.

That Flesh which is dry must be boyled, the moist roasted.

The Flesh which is roasted is fatter, of greater Nourishment, tho' more hard of Digestion than boyled, which tho' of less, yet is of better Nourishment; and therefore more wholesome. At Dinner boyled Meats are best, at Supper roasted. Fryed and broyled Meats generate nauseous Humours and Crudities in the Stomach, and are of difficult Digestion, tho very nourishing.

Lamb breeds good Nourishment, is easie to be digested, and is good against melancholy Humours, and is proper in hot weather and in hot Countries.

Beef affords great Nourishment to those that labour much, and breeds much Blood.

Veal nourishes much, and generates good Blood, and is easily digested.

Kid is an excellent Nourishment, and very easie to be digested.

Deer are of great and good Nourishment, and are good against the Palſie and Cholick, and make such lean as are too fat.

Mutton breeds good Blood, makes good Nourishment, and is easily digested.

Brawn made of the Flesh of tame young Bores is a delicate Meat, having not so much excrementitious Moisture, as Bacon or Pork, but the hard or horny Part is difficultly concocted.

Rabbits are a good Nourishment, they consume the superfluous Moisture, and Flegm in the Stomach. The Flesh is whiter, and not so dry as that of a Hare; and therefore nourishes better, and is easier digested.

Young Hares are very sweet and pleasant to the Stomach, they are good for such as are too fat, and cause a good Colour and Beauty in the Face. The Blood of a Hare fryed and eaten is good against the Bloodyflux, inward Imposthumes, and the Gravel in the Kidneys. The Brains of a roasted Hare cures the trembling of the Members, and facilitates the Breeding of Teeth in Children.

Bacon and Pork yield a good Nourishment, but is injurious to such as live easie; they cause the Gout, especially the Flesh of a sucking Pig, and it causes the Cholick, and the Stone in the Kidneys.

Amongst the Parts of Birds and Beasts, some are better than others; for all the Extremities, as the Head, the Neck, the Feet, the Tail, in respect of the rest, are hard, of little and gross Nourishment, and hard to be digested: But better and more savory are the Parts about the Wings, Back, and Breast.

Butter is good for the Lungs, and nourishes well.

Cheese that is new, fattens, tastes pleasantly, and is not injurious to the Stomach. Cream Cheese is most wholesome; but it must be eaten the same Day it is made in. Cheese is only to be eaten to shut up and close the Mouth of the Stomach, and we must beware we eat not too much of it, especially of old Cheese; for it occasions Thirst, inflames the Blood, and causes the Stone.

Milk is good for the hectic Fever, takes off the Heat of Urine, cures Coughs, and opens the Breast, but it is naught for those that are troubled with the Cholick, and the Stone.

Whey is good for such as are of a hot Constitution, it quenches Thirst, and provokes Sleep.

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The different Nature of Birds is discerned by the Time, the Age, the Food, the Place, and the Air; because at such Time as Birds couple, as well domestick as wild Fowl, they thereby grow lean, and feed little. Some Birds are best in the Summer, at which time they eat Corn; others in Autumn, because they eat Grapes, Figs, Apples, Berries, and the like. Other Birds are best in the Winter, as Thrushes, Blackbirds, wild Geese, Cranes, and all water Fowl.

Some live on VVorms; but most eat Corn, as Pidgeons, Doves, and the like: In short, some are nourished on Land, others in Rivers, some in Lakes, and others in Sea, and a great many Birds feed on Herbs; and it is observable, that the Flesh of wild Fowl has always the Taste of such things as the Birds feed on, as of Ants, VVorms, Fish, Slime, and Mud.

Mountain Fowl are always to be preferred before the rest; besides gelding or cutting a Fowl makes it fat and sweet, as appears in the Flesh of Capons.

The Flesh of young Birds is always better than that of old.

A Duck is the hottest of all tame Fowl; the VVings and Liver are the best; but of hard Digestion and gross Nourishment; but is good in cold weather for hot Stomachs, and such as labour much.

Capon nourishes better than all other Fowl, and generates good Blood.

Pidgeons afford good Nourishment, breed excellent Blood, and are good for old and flegmatic Men. They strengthen the Legs, and cure the Palsy; but they are not good for hot Constitutions.

Pheasants are very agreeable to humane Nature, comfort and strengthen the Stomach, yield great Nourishment, and fatten exceedingly.

Hens nourish the Body wonderfully, are easily digested, and breed good Blood: But old Hens are of hard Digestion. The Flesh of a Cock is dryer, hot, and sulphureous.

Turky

Turky is a good Nourishment, the Flesh is whitest and best, and excells all others in VVholesomness; for it is easily digested, and breeds good Blood.

Larks, if they are fat, nourish well, and are easily digested, they are best in Autumn, and in VVinter.

Blackbirds nourish sufficiently, when they are fat and young; but they are of hard Digestion.

Geese; the best Parts of them are the VVings and Liver; the Flesh of young Geese affordeth good Nourishment, and fattens those that are lean. If you feed Geese with Milk, their Liver is much more pleasant, and digests and nourishes well enough; but their Flesh is of hard Digestion.

Plovers are an excellent and wholesome Food, and afford good Nourishment; only they are of a melancholy Juice.

Eggs of a fat Hen fed with Corn, and trod by the Cock, and fresh laid, are the best; next to these is a Pheasants Egg; but those of a Goose or Duck are naught, because they have a strong Smell, and are of hard Digestion; and therefore a young Hens Egg is beyond all. Let it be small, long, and fresh. Eggs are of a copious Nourishment, they are good for old Men, excite Venery, and open the Breast. Potched are best.

Young Sparrows afford good Nourishment, excite Venery. Mountain Sparrows have a wonderful Vertue against the Stone in the Kidneys and Bladder; but are of difficult Digestion, and cause Melancholy.

Peacocks; the best are bred in good Air, young and tender, they nourish enough, but are of hard and slow Digestion, and breed melancholy Blood.

Partridges breed good and slender Nourishment, and easily digest, they fatten and dry up the Moisture of the Stomach, and contribute much to the Preservation of the Health, and the Flesh is better than that of a Hen. It is said, they cure the Pox and the Falling Sicknes.

Sickness, being eaten a whole Year together; but old Partridges are of a very hard Substance, and of a very bad Taste, and injure Melancholy People, and bind the Body.

Stares nourish well, and as they say, cure the Pox, continuing to eat every Day throughout the Year, one Stare and no more. But old Stares are of hard Digestion.

Quails are good for melancholy Men, are very nourishing and pleasing to the Taste: But some say, they cause Fevers, the Cramp, and Falling Sickness, wherewith they say this Bird is troubled.

Thrushes nourish very well, and are easily digested, the Mountain Thrushes are the best.

Turtles nourish excellently, and are easily digested; they strengthen the Stomach, and quicken the VVit; roasted with Cloves and Juice of Oranges are very good in the Bloody Flux, and for all other Fluxes.

Fish, in respect of Flesh, are of less Nourishment, are gross, flegmatic, cold, and full of Superfluities. The old nourish more than the young, and those that live amongst Stones and Rocks are the best. Fish are of hard Digestion, and the sign of their Indigestion is Thirst; seeing they all cause Thirst if they remain long in the Stomach; nay, sometimes they corrupt. Concerning Fish, you may observe these following Rules: 1st. That all Fish should be eaten hot. 2dly. You must eat less of Fish than of Flesh. 3dly. You must not eat them too often. 4thly. You must not eat Fish after great Labour and Exercise; for then they easily corrupt; nor must they be eaten after other Food. 5thly. Fish and Milk are not proper together, nor are Eggs to be used with it. 6thly. Great and slimy Fish pickled are better than fresh. 7thly. You must observe, that the clearer and deeper the VWater is, the better are the Fish that are nourished therein. 8thly. Sea Fish are wholesomer than fresh-water

water Fish, hotter, and not so moist, and their Nourishment comes near that of Flesh. 9thly. Amongst the Sea and River Fish, those are best which live in rocky Places, next to these in sandy Places, in sweet, clear, and running Water, where there is no Filth: But those Fish are naught which live in Pools, Lakes, Marshes, and in any still and muddy Water. 10thly. Amongst all the Fish both in Sea and Rivers, those which are not too big are the best, and which have not a hard and dry Flesh, that taste and smell well, are crisp and tender, and have many Fins and Scales. 11thly. Fish are cold and moist; and therefore naught for cold Constitutions, but good for cholerick Men. 12thly. The best way of dressing Fish is to broyl it, to boyl it is the next way, to fry it is the worst.

Eels are of a delicate Taste and good Nourishment, but offend the Stomach, and are of hard Digestion, and being used too often, breed the Stone in the Kidnies and Bladder, and occasion the Gout and Convulsions. In short, whoever eats much of them indangers his Life.

Carps are the most noble of all Fish, and of a very pleasant and grateful Taste, and nourish well, in what manner soever they are eaten.

Crabs are good for consumptive People, they nourish very much, provoke Urine, and cleanse the Kidneys; but they are of hard Digestion.

Lampreys are of excellent Nourishment, excite Venerie, and are of a most delicious Taste; but they are of hard Digestion, bad for gouty People, and for such as are troubled with Convulsions.

Pikes nourish very much; but are of hard Digestion.

Oysters provoke Appetite, and they are a very proper Diet in many Cases.

Sturgeon nourishes well, and excites Venerie; but is of hard Digestion. Of the Spawn or Row of this Fish Salted is

is made Cavyare, which provokes Appetite, and makes the Drink relish.

Lobsters fatten and nourish much, and their Broth cures Shortness of Breath; but they are cold and flegmatic, and of a hard Digestion.

Sprats being boyled as soon as they are taken, yield good Nourishment and taste pleasantly; but they occasion VVind.

Tench are very nourishing, but of hard Digestion.

Salmon is pleasant to the Palate, easily digested, and affords good Juice.

Soles, Plaice, and Turbet are highly commended amongst Sea Fish; for they have a delicate Flesh, they yield good Nourishment, are not easily corrupted, and are easily digested.

Gudgeons are the best of all small Fish, wholesome Aliment, easily digested, and may be safely given to sick Persons.

Pearch have soft, moist, and tender Flesh, but they nourish little, and are full of excrementitious Juice.

Cod-fish, if fresh, is of good Juice, and easily concocted; but when it is dry, it is of hard Digestion, and of gross Nourishment.

Barbels: The little ones are better than the great, and such as are caught in stony Places, and not in muddy Ponds; they are very pleasant to the Palate; but their Flesh is hard and not easily digested.

Trouts: The biggest are best, and such as are bred in sweet VVaters. The River Trout nourishes well, good for young and cholerick, but naught for deerepid and flegmatick Men.

Vinegar: The best is that which is made of the best VVine. It is cutting, digestive, and openining. It is very good to extinguish the Heat of Choler and Thirst. It strengthens the Gums, excites the Appetite, removes Obstructions, helps Digestion, and is good for
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hot and moist Stomachs, and resists Putrefaction ; therefore is good in the Plague time : But it breeds melancholy Humours, injures the Nerves, makes lean, offends the Breast, and being used too much, makes Men look old and withered.

Honey is absterfivè and opening, provokes Urine, and cleanses its Passages. It is good for old and flegmatick Men of a cold Constitution, and is pectoral. *Democritus* being asked how a Man might keep himself in Health ; Answered, by Oyl without, and Honey within. It heats the Stomach, moves the Body, resists Corruption, and turns to good Blood ; but it occasions VVind and the Gripes.

Oyl of Olives is very sweet, and agreeable to Nature. VVhen it is two Years old it is best, it ought to be made of ripe Olives.

Oyl of sweet Almonds is next to it in Goodness. Oyl fattens, and a good Quantity of it is excellent to bring up Poyson by Vomit ; but if it be eaten too often, it lessens the Appetite.

Salt, of all Sawces, is best ; without which no Food is good. It is put into Victuals for three Reasons : 1st. That thereby the Food may descend easier into the Stomach. 2^{dly}. To make it more savoury. 3^{dly}. Because it resists Putrefaction ; consuming, by its Dryness, that Moisture, whereby Putrefaction might have been occasioned. It excites the Appetite, and digestive Faculty, and prevents nauseating. It dissolves, attenuates, and dries up the superfluous Moisture, provokes the Bowels to evacuate the Excrements, and is therefore used in Glisters and Suppositories ; but things too much salted generate Melancholy and Vapours, breed ill Nourishment, dry up the Blood, cause Scabbiness and Itch, Ring-worms, and other such Humours and Breakings out in the Face and Body, and stops the Passages of the Urine.

C H A P. XI.

Of Sleep and Watching.

Sleep is the Cessation of the external Senses from Operation ; the Cause of Sleep is the Remission and Subsidence of the Fibres, wherewith the Brain is chiefly formed, so that the Motions imprinted upon the Organs of the five external Senses cannot be duly propagated to the Seat of the Soul, and be known there, as we see that a Motion upon a slack String of a Violin is not so readily promoted, as when it is wound up hard. The said Remission of the Fibres in the Brain arises from a Defect or Dullness, so that the animal Spirits do not sufficiently expand those Tubes ; and so after Labour we are inclined to Sleep, by reason of a Defect of the Spirits. In like manner, after the taking of Opium or other Narcoticks, we are disposed to sleep, because they seize the Spirits by their volatile Oleosity. Lastly, we are inclined to sleep after eating or drinking ; because then the Humidity of the Brain relaxes the Fibres, and perhaps, because the Vapours somewhat hinder the Spirits : But some, when they drink much, cannot sleep ; because the Spirits are thereby heated and enraged.

All Creatures, by long Fatigues and VWatchings, waste and consume themselves ; and therefore stand in need of Rest and Sleep, the Advantage and Good whereof is, that it reheats and corroborates the Members, concocts the Humours, augments the natural Heat, fattens the Body, heals the Infirmities of the Mind, and mitigates and allays Troubles and Sorrows : For whilst we sleep, the Faculties of the Mind repose themselves. Sleep also facilitates the Digestion of the Food which lies in the Stomach, and not only

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concocts it there, but also distributes it thro' the Parts of the Body ; for the natural Heat concentrates in the inward Parts, whereby the Food is better concocted. Lastly, Sleep removes all Lassitude and VVeariness, caused by overmuch watching ; and therefore it is called a Rest from all Labour.

But we must avoid long and superfluous Sleep, which is no less pernicious than the other is good ; for it chills the Body, weakens the natural Heat, and breeds flegmatic Humours, whence afterwards proceeds much Sloath and Laziness, and sends many Vapours to the Head, which are oftentimes the immediate Cause of Rheums and Catarrhs, and is very destructive to gross and fat Bodies. In brief, it is neither good for the Body nor the Mind, nor for Business. He who sleeps too much is but half a Man, Sleep rendring him in all Points like a dead Man except his Digestion of the Food ; for he neither sees, hears, speaks, or understands, and is absolutely deprived of all Reason ; which, for the Time, is a perfect Death. Superfluous Sleep moreover, both in sound and firm Bodies generates Shortness of Breath, and is a constant Fore-runner, and Preparative to an Apoplexy, Lethargy, Palsy, and Numness, and it hinders the seasonable Evacuation of the Excrements, causing them to remain longer in the Vessels and Guts. Sleep ought to be taken at such a Time as the Stomach is free from all smoaky Food, the Vapours whereof arriving at the Brain, are congealed and made heavy, and then falling down, they obstruct the Members.

But on the contrary, too much watching, and want of Sleep generate over much Heat in the Brain, cause Anguish of Mind, and a bad Digestion ; for by watching, the natural Heat is weakened, which occasions Crudities.

Sleep is good for flegmatic Persons ; because it concocts the crude Humours, whence afterwards is generated

rated good Blood, whereby a Man becomes more warm, the natural Heat being increased by the Plenty of Blood. Sleep moreover is very useful in choleric Persons, both to quiet the Mind, and to correct the Constitution of the Body: But it is most of all requisite in melancholy Men; for by Sleep they acquire a competent Stock of Heat and Moisture, things very contrary to their Constitution.

Sleep, in the Day-time, and after Dinner, is not to be allow'd, unless a Man has accustomed himself to it, or has not rested well the Night before, or perceives a kind of Lassitude or VVeariness thro' all his Limbs; in these Cases he may sleep after Dinner, especially if his Stomach be weak and cannot digest the Food: But post-meridian Sleep ought to be taken in a Chair, and not to be above an Hour long.

In long Days Sleep may be taken in a Chair, if the Strength be decayed. Some indeed forbid sleeping a-days, especially after Dinner: But I think it is not injurious; for so the Spirits, weakened by Labour and Cares, are refreshed; and I cannot indeed see why it is worse than nocturnal Sleep, only it hinders Sleep a-nights, and makes the Nights seem long and tedious. The ordinary Time for Sleep is seven Hours; for that Time seems sufficient for perfecting Digestion, and refreshing the Spirits: But some require more Sleep, some less; so Children require more, and old People, choleric, and dry; because it moistens and restores the Spirits: But fat and flegmatic People should not sleep much. Such as labour much ought to sleep long. It signifies little on what side you lye at first going to sleep. It is injurious to sleep with an empty Stomach. Sleeping on the Back hurts the Reins, and hinders Breathing, and furthers Diseases of the Nerves.

The Signs of sufficient Sleep are a Lightness and Agility, which spreads its self over all the Body, and chiefly the Brain, whereas Heaviness of the Body, and un-

unsavoury Belchings, signifie that more Sleep is required. To conclude, moderate Sleep restores the animal Faculties, helps concoction of the Viſuals, and crude Humours, cauſes a Forgetfulneſs of Labour, and of all ſorrowful Thoughts, mitigates the Grief of the Mind, moiſtens all the Members of the Body, reſtores all the waſted Faculties, augments the natural Heat, increaſes radical Moiſture, clarifies and ſtrengthens the Sight, takes away Wearineſs, reſreſhing the tired Body, and ſtops Fluxes and Rheums : But if immoderate, it makes the Head heavy, troubles the Mind, weakens the Memory, and all the animal Faculties, makes the Body cold, multiplies Flegm, extinguishes the natural Heat, induces a nauſeating, makes the Face pale, and is hurtful to all ſlegmatic Diſeaſes.

Waking is an Intenſion, or rather an Extenſion of the Soul and Faculties thereof, to all the Parts of the Body ; which, when it is moderate, ſtirſ up and excites all the Senſes, diſpoſes and orders the vital Faculties to their Operations, expelling and driving forth all the ſuperfluous Humours from the Body ; but if immoderate and exceſſive, it generates Diſeaſes of the Head, corrupts the Temperature of the Brain, cauſes Madneſs, kindles the Humours, excites ſharp and acrimonious Infirmities, makes Men look pale and lean, and weakens the concoctive Faculty, diſſolves the Spirits, fills the Head with Vapours, makes the Eyes hollow, increaſes Heat, cauſes Crudities in the Stomach ; therefore let Sleep and Waking be always moderate, and if a Man cannot ſleep, let him take at leaſt ſome Repoſe with his Eyes ſhut, which in ſome ſort may ſupply the place of Sleep.

C H A P. XII.

Of Motion and Rest.

MOtion is here Labour and Exercise, as walking, playing at Ball, running, riding; they excite natural Heat, and consume all the Crudities of the Body.

Some Exercises are strong and wearisome, and others moderate and gentle; the temperate Exercise is that which contributes much to the Health; for it corroborates the natural Health, wastes the Superfluities, enlivens Youth, cheers old Age, and hinders Fullness, fortifies the Senses, renders the Body light and agile, strengthens the Nerves and all the Joints; for by Exercise all the Parts become more robust; it consolidates the Members, helps Digestion, keeps the Passages of the Body clear and open, so that the smoaky Vapours of the Spirits may find a better and more free Issue.

The gentle Exercises are fishing, fowling, and such like Divertisements, which clear the Mind: And, as moderate and temperate Exercise does wonderfully contribute to Health, so overmuch Idleness is very pernicious.

Frictions are also exceeding useful; for they hinder the Humours from falling into the Joints, and being used in the right Time, that is, when the Superfluities shall be evaporated from the inward Parts, they help Digestion, recreate the Body, and open the Pores, whereby the moist Humours, and Vapours of the Body obtain an easier Passage; also draw the Blood to the outward Parts, and confirm the natural Heat.

Exercise is to be used so long as the Body can bear it, without growing too weary, that is, till you wax hot,
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having a fresh Colour, and begin to sweat, which, as soon as you perceive, change your Cloaths, and dry well all the Members, and put on other Cloaths, and if it be necessary, lye a little in Bed and rest your self, till you shall be refreshed, and recover new Strength.

Shooting with a Bow is counted a proper Exercise for the Breast and Lungs; bowling for the Back and Reins: But riding on Horeback is the best Exercise of all, and may serve instead of all.

The Time for Exercise is before Meals, having first evacuated the Excrements of the Belly and Bladder; for it is usually very bad and destructive to exercise the Body presently after Meals, and this is the Source of divers Infirmities; but Labourers and Country People, by continual Custom, labour without Injury, as soon as the Meat is out of their Mouths.

After violent Exercise, one ought to beware of catching cold; for the Motion and Exercise having opened the Pores of the Body, the cold easily enters therein, bringing along with it Catarrhs, and diverse other Infirmities.

Friction or rubbing is to be used in the Morning, after having been at Stool, which must be performed on the extream Parts of the Body; begin at the Knees, and proceed to the Feet, then the Thighs, then from upper Ribs to the lower, then from the Shoulders down the Back, and lastly, from the Arms to the Hands. You must use a Napkin or Towel, gently rubbing your Body, till the Skin wax something red. In old Men the Motion of the superiour Members, as the Arms and the Shoulders, is most necessary, because it diverts and prohibits the Humours from falling into the lower Parts.

It is proper for every Person to pull off his Shoes and Stockings himself, without the Help of a Servant; for this is some sort of Exercise, and stirs up the Heat and Spirits. By the by, the binding the Stockings

hard with Garters causes several Pains, and hinders the Heat, Blood, and Spirits from circulating and descending into the Joints, upon which account they are weakened, and apt to receive divers Distempers.

In the Morning, as soon as you are up, rub well your Head, and comb it with an Ivory Comb, from the Forehead upwards to the Crown, then with a rough Cloath or Sponge rub your Head, ; for hereby the Superfluities which are lodg'd there will be expelled, and the Spirits rarified, and the Passages of the Head opened, and the Memory and other Faculties of the Mind corroborated, and the Sight strengthened. It is also good to shave the Beard often, because it cheers the Man ; so does the washing of the Face and Hands ; the Eyes are also to be washed with fresh Water, and the putting the Eyes into cool fresh Water, open, wonderfully clears and purifies the Sight ; afterwards dry them very well with a clean Towel. Take care also that your Teeth be very clean, which for want of well rubbing and cleansing, causes a naughty and stinking Breath, and the Filth of the Teeth mixed with the Food, breeds Corruption, and renders it putrified : Besides, rotten Teeth send to the Brain an infectious Vapour. It is good sometimes to wash the Mouth with Wine.

No Exercise is proper after Dinner, but a quiet Composure and Stillness of the Body is most requisite, especially for an Hour after Dinner, after which a little walking is not amiss to digest and jog down the Victuals to the Bottom of the Stomach. Lastly, Those Exercises are best which are performed in the open Air, rather than in Houses, in the Sun rather than in the Shade.

Those that by some Accident or other cannot walk, let them ride, or be carried in a Horse-litter, so that they may in some manner exercise themselves before Meals ; for by Idleness, and overmuch Rest, all the

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Faculties of Body and Mind are enervated, and Crudities, Obstructions, and infinite Numbers of Diseases are occasioned; and Idleness is reckoned the chief Cause of cold Diseases, it makes Men negligent, sloathful, ignorant, and makes the Body fat, lazy, weak, and causes a pale Complexion, extinguishes the natural Heat, increases Flegm, and fills the Body with Superfluities; it occasions the Gout, Catarrhs, Obstructions, and the falling Sickness; therefore when at any time you are necessitated to be in Idleness, or by some Business or Incumbrance are forced to abstain from all manner of Exercise, you must, instead thereof, observe a slender Diet, and use that Food which is of most easie Digestion, and Broaths, which, without any Trouble or Difficulty, are digested and distributed thro' all the Body, and cause a Slipperyness of the Belly.

Superfluous Rest being therefore so very injurious, and Sloath and Laziness the Cause of so many grievous Diseases, as we see those in Prisons always fall into Diseases, it behoves us to use moderate Exercise, whereby Superfluities may be removed, the Causes of so many Diseases. Moreover, we ought not to neglect the Exercise of the Mind, for as the Body with Exercise is rendred strong and robust, so the Mind is nourished by Studies, and acquires fresh Vigour; and many, by a continual Exercise of the Mind, have freed their Bodies from great Diseases. The Exercises of the Mind are Speculation, singing with musical Instruments, the Study of History, Divinity, and the like; for these things delighting the Mind, feed it in such sort that all the Virtues become more strong, and better enabled to resist and overcome Infirmities; and these Exercises performed at due Times, that is, after a perfect Concoction of your Victuals, both nourish and corroborate the Mind, and render the Memory quick and lasting. But if these Exercises of the Mind are
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used out of season, they hinder Digestion, and heap up and contract many Superfluities, and occasion various Obstructions, and putrid Fevers.

To conclude, *Hippocrates* affirms, that moderate Exercise is above all things most necessary for flegmatick People, and for such as are of a cold and moist Constitution, and that for hot and cholerick Persons, Rest is very fit and commodious. Moreover, all learned Physicians agree, that both Exercise and Rest, if moderate, are a special means to preserve Health, and prolong Life.

CHAP. XIII.

Of things to be evacuated.

THings to be evacuated and retained are the Excrements of the Belly, Urine, insensible Transpiration, the Courses, and the Seed; for these evacuated in due Time, and in due Quantity, conduce much to the Preservation of Health, otherwise they injure the Health. The Excrements of the Belly not evacuated in due Time, occasion cholic Pains, and cause stinking Vapours in the Stomach and Mouth. These Excrements, in their natural Estate, are somewhat soft, and stick together, the Colour is brownish, and they do not stink very much.

The Urine, when it is right, is of a yellow Colour, of a moderate Thickness, with or without a Sediment. When there is a Sediment it is white, light, and equal, and the Quantity is equal to the Liquors taken in. When it is retained too long, either by the Fault of the Reins, or of the Bladder, or because the Matter of it is not sufficiently separated, it occasions a Dropsy, Fainting, sleepy Diseases, a Palsy, and the like.

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If insensible Transpiration be hindred, the Skin becomes filthy, the Itch is occasioned, a Dropsie, a Fever, and the like. Insensible Transpiration is made thro' the Pores of the Skin and Mouth. It is manifest by the inspection of the Breath in Winter-time, when it condenses, when it comes out, that very much is emitted by insensible Transpiration. It also appears by the many drops it makes; also if we touch with the Finger any polished Metal, it will presently be considerably moistened; and if so much be done by so little a part, and in so short a time, how much do we think is evaporated by the whole Body in the space of one day? Yet it does not seem so great, as *Sanctorius* affirms he has found by the *Static Art*; for he would make us believe, that insensible Transpiration alone is greater than all Evacuations taken together; for if the Meat and Drink of one day weigh eight pound, he says, that about five of them flies away insensibly. He says also, that the Urine of one Night is wont to be half a Pint, and the Excrements of the Belly four Ounces; and that forty Ounces at least, are evacuated by insensible Transpiration; so that as much is evacuated by insensible Transpiration in one day, as is carried off by Stool in fifteen.

The Courses ought to flow in Women at Fourteen Years of Age, and in such as are not past Fifty, unless they are with Child, or give Suck; in which cases the cause of the Courses cease; and they ought to flow every Month; and the quantity of them ought to be proportioned to the quantity and heat of the Blood: For a certain quantity generally speaking, cannot be limited; for some have a great many, and some but a few, nor do they continue upon all alike; for some have them two days, some three, some four, some six or eight days. They that have them too much are weakened, are subject to Faintings, and waste. Those in whom they are suppressed become Hysterick, breath
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difficultly, look Pale, and lose their Appetites.

Venery, if it be duly used, conduces to Health; but when it is immoderate, it emaciates, and weakens the Nerves, Head, and whole Body, dissipates the Spirits, and wonderfully shortens the Life. It is most conveniently used by such as are sanguine, and of a full Habit of Body, in the Morning after Sleep; for then the Seed is more elaborated, and abounds more, Digestion being perfected, and a Distribution being made.

CHAP. XIV.

Of the Passions of the Mind.

THE chief Passions of the Mind are Mirth, Sadness, Anger, Love, Hatred, Shame, Hope, Despair.

Mirth is a Delight arising from some Good, we suppose we have obtained. This above all the rest conduces to Health, at least if it be moderate; for in it the Spirits pass pleasantly in the Brain, and in all the Nerves: But immoderate Mirth is injurious, and sometimes deadly.

Sorrow is a Pain arising from the Apprehension of Ill. befalling us. In it the Spirits in the Brain and Nerves move very weakly, and sometimes a Weight in the Breast, Suffocation, and Death it self are occasioned by it.

Anger is the Desire of Revenge, upon the Apprehension of some Injury offered us. In Anger the Spirits are wont to be violently moved in the Brain.

Love is the Desire of an Object which we apprehend to be good and convenient. In Love both the Blood
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and Spirits, within and without the Brain are moved pleasantly.

Hatred is the Apprehension of an Object, which we judge hurtful or inconvenient. Hatred is Sorrow for the Good, and Mirth for the Ill of another.

Fear is a sinking of the Mind by reason of the Apprehension of some imminent Ill.

Shame is a great Opinion, or Apprehension of Scandal.

Hope is a Desire of some future Good that seems difficult to be obtained ; but yet possible.

Despair is an Affection of the Mind arising from the Apprehension of Good, which we judge impossible to be obtained.

The Passions of the Mind have great Power, and do much contribute to the changing of the Body ; because they make a Stirring and Motion in the Humours, and in the Spirits. And these immoderate and sudden Motions are raised from the Center of the Body to the Circumference, as Anger, Joy, and the like, or from the Circumference to the Center, as Fear, and the like, from whence proceed great Motions of the Spirits ; and therefore we ought carefully to avoid such Passions, seeing they dry the Body, and alter it too much, troubling it and changing it from its natural Constitution ; and therefore *Plato* called these the Infirmities of the Mind, *viz.* Anger, Joy, Sorrow, Melancholy, Anxiety, or Anguish, Exclamation, Fury, Violence, Brawling, Contention, Hatred, Envy, Perplexity, Fear, Shame, unpleasant Thoughts, unbridled Desires, Boldness, Incontinence, Importunity, Ambition, Distrust, Hope, Despair, and the like ; all which Passions, besides the great Hurt they do to the Body, do also very much offend the Mind ; for Anger and overmuch Sorrow afflict the Spirits, dry the Bones, extenuate the Flesh, inflame and burn the Body, putting it into Confusion, out of its natural Estate, whence

whence afterwards proceed many Evils, as Catarrhs and Fluxes in the Joints, and the like: But these Passions, when they are moderate, are sometimes good for Men, and do not a little contribute to their Health: For Example, Anger excites and increases the natural Heat, and oftentimes it is good to be angry, to repair that natural Heat, and therefore, in cold Diseases, it is to be stirred up: as on the contrary, in hot, it is to be avoided. Joy and Gladness strengthens the Digestion, and this is the chief and truest reason why Men, more than all other Creatures, are exposed to Crudities: Because the Beasts, and irrational Animals, tho' they eat to Satiety, nevertheless do not hinder the natural Virtue which concocts the Food. But Men, by diverse Thoughts, and Perturbations of Mind, divert the Virtue of its Operation, and tho' they eat moderately, yet they fall into Crudities, whence proceed many Diseases; and therefore a Man, by all possible means, ought to avoid sad Thoughts, and dolorous Subjects, and all other things which may any ways disturb the Mind; for to have a chearful Mind is good in all Diseases. You must keep your self also from frequent weeping, from great Fury, and from an Appetite or Desire of Revenge; for these things weaken the Brain, and hinder the Digestion, and alter the natural State of the Body; for Fear withdraws the Spirits and the Blood, attracting them inwardly to the Heart, whence the Members grow cold, the Body pale, causing Tremblings, the Voice is interrupted, and the whole Force of the Body is deficient. Many have perished by overmuch Fear and Sorrow.

Rutilius being denied the Consulship, which he earnestly sought after, suddenly expired. *Marcus Lepidus* also died for Grief, and many have died by Excess of Joy; but none of Anger, and some have died of Shame. For which Cause these Passions of the Mind ought always to be used with Moderation, and chiefly Joy.

Joy. In short, nothing is more necessary for the Preservation of Health, than to live merrily, nor to trouble ones self, or be angry. That Man therefore that loves Health, let him delight in Gardens, frequent green and pleasant Places, let him converse with merry and jocund Friends, with Musick and Songs; for by these things the Spirits are restored, and as the Strength of a Man is increased by good Victuals, Wine, sweet Smells, so by Tranquility, by avoiding of Cares and troublesome Affairs, which render a Man sad, and by frequenting merry Companions the Man is refreshed. Likewise it is good to hear and read pleasant Discourses and delightful Subjects. No less pleasant and wholesome it is to enjoy a sweet and clear Air, to walk sometimes in the Fields, to rise betimes in the Morning, than which there is nothing in the World that cheers and glads the Heart of Man more, and does also wonderfully contribute to Health. To conclude, in Trouble and Adversity, let a Man defend himself from Dejection of Mind, and in Prosperity from extream Joy.

CHAP. XV.

Of things contrary to Nature.

THings contrary to Nature, or preternatural, are things opposite to the natural Constitution of a living Body. They are three, a Disease, the Cause of a Disease, and the Symptom; under which every thing contrary to Nature is comprehended.

A Disease is a Constitution contrary to the nature of a living Body, whereby all the actions are not rightly performed. This Constitution proceeds from an undue temper, conformation or union of the Parts, whereby

whereby some action is performed ill, or at least not rightly modified, and hereby we are rendred incapable to perform all the actions aright. It is said, whereby all the Actions are not perform'd aright; because an obstruction of all the actions is not required to a Disease; but it is said to be a Disease, if any one of them be hurt.

When we say a Disease is a Constitution contrary to Nature, it does not include the Constitution of old Men and Children, tho in it the actions are not rightly performed; because such Ages are agreeable to the course of Nature.

The living Body, and the solid and fluid parts of it are the subjects of a Disease.

A Disease is divided essentially into three species; into a Disease from an undue temper, or similar; into a Disease from an ill formation, or organick; and into a Disease occasioned from the solution of the *Continuum*. It is also otherwise variously divided according to its accidental differences, into universal, particular, contagious, not contagious, epidemic, endemic, long, short, acute, not acute, benign, malignant, great, small, simple, compound, primary, secondary, symptomatic, hereditary.

A Similar Disease, or a Disease proceeding from an undue temper, arises from an inconvenient temper of the first qualities, as a Disease from a hot or cold intemperies of the Brain or Stomach, or the like.

An Organick Disease is a Disease arising from an ill Formation of the Part. It is fourfold, arising from an undue Figure, magnitude, number, and Situation of the Part.

A Disease proceeding from a solution of the *Continuum* is a hurt of the Function of a Similar, or Organick Part. It is fourfold, viz. a Contusion, a Wound, a Fracture, and an Ulcer.

An universal Disease is that which affects the whole Body, as Cachexy, Anasarca, and the like.

A particular Disease is that which affects only part of the Body, as a Pleurisie, and the like.

A contagious Disease is that which is conveyed to another by some Effluvia.

Diseases called *Pandemij*, are Diseases of the same Species, which invade many at the same time, and in the same Region.

An Epidemic or Popular Disease, is a Disease arising from some common Cause, and seizes many at one time and place, but is not restrained to one Region, as the Plague, Quinsie, Pleurisie.

An Endemic Disease is a Disease arising from some common cause, that is proper to some Region or Regions, as the Scurvy to *Holland*, *Denmark*, *Swedeland*, *Norway*; the French Pox to *India*, the Bronchocele to the *Alpes*, the *Plica Polonia*, and the like.

Sporadic Diseases are Diseases of different kinds, which invade many at the same time, and in the same Region, as a Pleurisie, and Ophthalmia.

From the Time Diseases are short or long. A Disease is short that soon comes to its end, as a Diary, a burning Fever, and the like. A Disease is long, when it does not come to its end in a short time, as a Dropsie, Palsie, and the like.

A Disease is Acute, when it comes to its end in a short time with danger. An extream Acute Disease ends in three or four days at farthest; as a Pestilential Fever, or the like. It is said to be peracute, when it lasts seven days.

A benign Disease is that which has its wonted symptoms, as a Tertian Ague; or a burning Fever, that has its ordinary symptoms.

A Disease is malignant, when the symptoms are worse than is usual.

From Magnitude a Disease is said to be great or small. The Magnitude of a Disease may be two ways considered. First, with comparison to the Person affected; and so a Disease small in it self may be accounted great, in a weak Man or a Child. Secondly, Disease is called great which soon dejects the strength, and kills; and the greatness of it may arise from the nobleness, or great use of the part afflicted.

A simple Disease is an Obstruction of some Vein or Wound, or a cold Intemperies of the Stomach, or the like. A compound Disease is similar, with organic, similar with common: For instance, an hot Intemperies with a Wound. Organic with common; for instance, the Magnitude of the Foot increased with a Wound. Similar with organic and common, as a Wound of the Hand with a great and hot swelling.

A Primary Disease is a Disease produced by some Cause, which is not a Disease in the same Body.

A secondary Disease is a Disease produced by some Cause in the same Body, as the cold Intemperies of the Brain occasioned by a cold Intemperies of the Stomach.

An idiopathic Disease is a Disease proceeding from the proper Vice of the Part, as an Obstruction of the Reins by a Stone.

An hereditary Disease is a Disease imparted to the Child by the Parents, obnoxious to such a kind of Disease, upon account of the Fault of the Seed, or of the Nutriment of the Child. I say obnoxious, for it is not necessary the Parents should actually have the Disease, or that they should ever have it. Perhaps it is prevented by a contrary Course of Diet, or the like, it is enough if there be such a Disposition.

The Time of the Disease is the Time wherein some notable Change of the Disease is observed. The universal Time is that which distinguishes the Course of the whole Disease. It is fourfold, the Beginning, Increase, State, and Declination; these four Times are absolutely

absolutely accounted in every Disease, whether it tends to Life or Death, whether it be cured by Medicines, or not : But these Times are wont to be very unequal ; because one Disease runs its Course much sooner than another, and consequently passes all the Seasons sooner.

No one dies in the universal Declination of a Disease, at least of that Disease, whereof that is the Declination ; for the Cause of the Disease is expelled and overcome, yet he may die in the Declination by some other Disease joined with it, or coming upon it, or by Defect, or Want of things requisite to Life.

The particular Time of the Disease is that which distinguishes the Course of the Paroxysm. The Paroxysm is the Exacerbation coming by turns in Diseases. The Period is the Time of Exacerbation and Remission in some Diseases. The Type is the Order of Intension and Remission : But every Disease has not a Type or Period, as an Atrophy, Palsy, Elephantiasis, and the like ; for they continually afflict.

A Relapse is the Return of a Disease cured, after a short time.

The Cause of a Disease with Physicians, is a thing contrary to Nature, effecting a Disease. It is divided into procatarctic, antecedent, and continent. The procatarctic Cause is the Cause that is evident to any one. It is twofold, internal and external. The internal are all the Passions of the Mind, Anger, Sorrow, Mirth, Pain, and the like. The external are a Stone, a Sword, a Knife, a Stick, Air, Meat and Drink, and the like.

The antecedent Cause is a Cause not evident to every one, which being taken off, the Disease does not presently cease, such is the Abundance of Blood, which causes an Inflammation in some Part ; being removed by bleeding, the Inflammation does not presently cease.

The containing Cause is that which being taken off, the Disease presently ceases.

A Plethora is too great a Quantity of Blood.

A Cacochymy is an ill Quality of the Blood.

A Symptom is an Effect of a Disease, as Thirst of a Fever: A Symptom ought to follow a Disease as its Cause; either nearly or remotely. A Disease may be also a Symptom, so is a Fever following an Inflammation.

A Symptom is divided into three general Species, *viz.* The Action Hurt, the Fault of things evacuated and retained, and the Quality of the Blood changed.

The Action is hurt when it is not as it should be: There are three Kinds of Action hurt, *viz.* abolished, diminished, and depraved. The Fault of things excreted and retained is fivefold, *viz.* of the Substance, of the Quantity, of the Quality, of the manner of Excretion, and of the Time of Excretion.

The Quality of the Body changed, is a Quality contrary to Nature, in the solid Parts of the Body, flowing from a Disease: It is sensible and insensible.

CHAP. XVI.

Of the Signs in general, and of some of the Species of them.

A Sign, among Physicians, is a manifest thing that leads us to the Knowledge of something that is hidden. It is divided into diagnostic, prognostic, and commemorative; and these are subdivided into healthy and unhealthy. I do not add neutral; because I think there is no such thing as a neutral Constitution; because every one is either sick or well.

A diagnostic Sign is moreover inseparable and proper, and also inseparable and proper together. The diagnostic is that which signifies something present. The prognostic is that which signifies something that is future. The commemorative Sign is that which signifies something that is past. The healthy Sign is that which signifies Health present, future, or past. An unhealthy Sign is that which signifies a Disease present, past, or to come. An inseparable diagnostic Sign is that which signifies some Constitution, and cannot be separated from it. A proper diagnostic Sign is that which agrees only to one. This Sign is truly pathognomonic; for it signifies the proper Nature and Essence of the Disease from whence it flows: But it is ordinarily not one simple Sign, but a Heap of many together; for instance, a pricking Pain in the Side, with a Cough, and Difficulty of Breathing, a Fever, and a strong Pulse, of a Pleurisie.

An healthy diagnostic Sign is a natural Pulse, and a natural Urine. An healthy Prognostic is the Concoction of the Excrements in Diseases. An healthy Commemorative Prognostic is a Firmness of all the Actions; for that signifies present Health. An unhealthy Diagnostic is an Hurt of the Action, as a Swelling with Redness, and a beating Pain, of an Inflammation. An unhealthy Prognostic is, spontaneous Lassitude. An unhealthy commemorative Sign is a *Cicatrix*, also the Weakness of those that recover.

Signs are generally taken from the Causes, as the Fountain, or from the Effects; that is, from all those things which any way follow Health, the Disease, or the Causes of it. Some will have the Essence of a thing to be added here, and so they say that a Piece of the Lungs being cast up, an Ulcer of them is bred, or Part of the thick Guts being cast out by Stool in a Dysentery, they say they know the gross Guts are affected: But in the Cases mentioned, the Sign is not taken

from the very Essence of the thing, as distinct from the Causes and Effects, but meerly from the Effects.

The prognostic Sign, both healthy and unhealthy, serves much for the Honour of the Physician; for a successful Prognostication gives him great Authority, and makes the sick better trust him: But he must be careful that he be not too free or rash in his Prognostication, lest he get Disgrace.

A Disease may be known by four Signs: First, By the Species of what is excreted, so a Dysentery is known by the small Parts of the Intestines evacuated by Stool, a stony Constitution by a sandy Urine. Secondly, By the Nature of the Place, so a Disease or ill Constitution from Worms is known by Pains torturing the Belly. Thirdly, from the Propriety of the Pain, so an Inflammation is known by a beating Pain. Fourthly, By proper Accidents, so a burning Fever is known by a violent Heat of the whole Body, and by the Blackness of the Tongue, and a great Thirst; a Pleurisie by difficult breathing, with a Cough and Fever. There are also besides three more Signs that are less principal, *viz.* a Proclivity of the sick to a certain Disease, so an hysterick Passion is known in some Women by their Disposition that way. The evident Cause foregoing the Disease, so a hot Disease is known in those that use a hot Diet, those things that do Good or Hurt; so a hot Disease is known, by being exasperated by hot Medicines, and mitigated by cold.

The Cause of the Disease is known chiefly by seven Signs: First, By the Temperament, and so by a hot Temperament we may know the Cause of the Disease is hot. Secondly, By the Colour of the Skin, so by the yellow Colour of the Skin, you may know that Bile is the Cause. Thirdly, By the Age, so by Old Age you may know the Cause, is cold; by Youth you may

may know it is hot. Fourthly, By the Species of the Pain; so Bile is known by a burning Pain. Fifthly, By the evident Cause, so by high and plentiful feeding, and a sedentary Life, you may know that too great a Quantity of Blood is the Cause, so by a cooling Remedy doing good, you may know that the Cause is hot.

The Signs of a Plethora are, a tumid Habit of the Body, an Expansion and Tension of the Veins, a red Colour of the whole Body, especially of the Face, a full Pulse, an Unfitness for Motion, a spontaneous and tensive Lassitude in the whole Body, a voluptuous Life, Suppression of usual Evacuations, and the like.

The Signs of Cacochymy are diverse, as the Species of it are diverse, the chief whereof are cholerick, melancholy, flegmatic, sanguine, and serous, and they are in the whole Body, or only in Part of it. The Signs of a bilious Cacochymy, are a yellow Colour of the Skin, especially of the Face, an high colour'd Urine, quick Pulse, cholerick Excrements, cholerick Pustles, a Pricking in the Habit of the Body, an hot and dry Diet, Relief by cold and moist things, and the like. The Signs of a flegmatick Cacochymy are, a white Colour of the Skin, a soft and tumid Habit of the Body, flegmatic Excretions, a pale Urine, much Sleep, Relief by hot and dry things, a cold and moist Diet.

The Signs of Wind are, a Tension and Tumour without Gravity, which does not pit upon pressing with the Finger, a wandering Pain, an Eruption, or belshing of Wind, a flatulent Diet, and the like.

The Part affected is known by five Signs. First, By the Action hurt, so a Disorder of the Ear is known by Deafness. Secondly, By the Situation of the Disease, so you may know the Spleen is affected by a hard swelling on the left Side. Thirdly, by the Propriety of the Pain, so you may know a Membrane is affected by

a pungent Pain; you may know a Parenchyma is affected by a heavy Pain. Fourthly, By proper Accidents, so by Anxiety you may know the Stomach is affected, and by fainting you may know the Heart is affected. Fifthly, by things that are evacuated, as you may know the Lungs are affected by small Particles of the spongy Flesh cast up by coughing; you may also know the Bowels are affected by the Excrements coming out of a Wound of the Belly, so that things evacuated are not here to be understood only of those things which come from the Substance of the Part affected, but also things contained in it. Moreover, as to things evacuated, three things are further to be considered, which do most distinctly shew the affected Part, *viz.* the Propriety of the Substance excreted, and so by Froth cast up, we may know the Lungs are affected. 2dly. By the Magnitude of the Substance excreted, so a grosser Tunic of the Guts being voided by Stool, we may know a gross Gut is affected. Lastly, By the Manner of Evacuation, so an Artery hurt is known by the impetuous Efflux of the Blood.

A Symptom that is manifest is known by it self, but that which is obscure is best known by some more manifest Symptom of the same Disease; and remotely and obscurely by the Disease, and the Cause of it, so by the wasting of the Body, as by the most remarkable Symptom, we know that Nutrition is lessened, and so a Fault of Sanguification by an ill Colour of the Body, and a weak Constriction of the Heart, by a weak Pulse.

By four Signs especially you may know whether the Disease will be cured, or will kill, *viz.* By the Species of it, the Magnitude of it, with a respect to the Strength of the sick, by the Motion of it, and the Manner of it, so for instance, a Disease that is known to be deadly by its Species, is a Consumption, a Wound of the Heart, the Plague, a Cancer, and the

like :

like : A Disease on the contrary, which is known by its Species to be curable, is an Ephemeral Fever, and the like: A Disease which is known to be deadly by its Magnitude, is either great in its self, or comparatively so; because it is to last long, especially if it be also malignant. A Disease is known to be deadly by the worst and most grievous Symptoms. Lastly, a deadly Disease is known by its Motion, for instance, if it be long, tho' only moderate, it is dangerous and great; for such an one wastes the Strength by degrees, and at length kills.

As to the Length and Shortness of a Disease, they may be known chiefly by three things. First, By the Species of the Disease, so an Apoplexy, Plague, an ephemeral Fever, are known to be short; a quartan Ague, Palsy, and the like, are known to be long. Secondly, By the Magnitude of the Disease, so you know a Disease in it self great, or comparatively so, does not last long. Thirdly, From the manner of the Disease, so you may know a Disease will not last long, that has unusual and violent Symptoms. The Prognostics taken from these Signs are not a little confirmed by the Season of the Year, so Diseases in the Autumn and Winter are wont to be longer than Diseases in the Spring and Summer, by reason of the Tenuity of the Matter, and the greater Apertion of the Body.

A critical Sign is that which signifies a *Crisis*. It is wont to be reckoned threefold, demonstrative, prognostic, and commemorative.

A critical demonstrative Sign is a great Looseness, or a large Hemorrhage at the Nose, as they make some Change in the Disease. A critical prognostic Sign is a great Pain of the Head, Redness of the Face, as they signify a Hemorrhage of the Nose. A commemorative critical Sign is the better Disposition of the sick, after the *Crisis* is made.

A *Crisis* is the sudden Change of a Disease, either for Life or Death, it is divided into good and bad, also into perfect and imperfect. A good *Crisis* is for Life, a bad *Crisis* for Death. A *Crisis* that is perfect, perfectly carries off the Disease.

A *Crisis* is not perfect in our Country, because our Region is cold, and the Humours are cold, but the chief reason is, because the Practice in these Parts is such, as does not commit much to Nature; but we do at the Beginning carry off, or at least lessen the Cause of the Disease, by bleeding, or gentle purging, or by Medicines that move Urine or Sweat, or the like. Yet, notwithstanding, a *Crisis* does sometimes happen here; for sometimes we see, that Fevers are sometime carried off by Sweat, a Looseness, or bleeding at the Nose.

The Cause of a *Crisis* is a violent Influx of the animal Spirits into the Fibres of some Part, whereby the Part contracting it self, expels the Cause of the Disease, or our Heat, or the Motion of the Blood, whereof the Cause of the Disease consists, is detrued to certain Parts; and if this or that Protrusion of the morbid Matter be such, that thereby it be wholly eliminated from the Body, the *Crisis* is perfect. The Ancients assigned certain Days for a good and perfect *Crisis*, and so much depended on them, that they did not fear a Relapse, when the *Crisis* happened on any of these Days; and some of these Days they called *Indices*, or *Contemplabiles*, because then they were to see whether the Signs of Concoction did appear in the Excrements, and so promise a good *Crisis*: Others they called *Interdicentes*, in which no *Crisis* was made; but there was a Provocation of Nature to a *Crisis*. Lastly, Of these they called some void Days, wherein no *Crisis* was made, nor was there any Provocation of Nature to it. These they also called medicinal, because they counted it lawful to give Medicines at this Time.

But

But seeing it appears from their Writings, that a good *Crisis* has been made of any Day, and because there is no reason why those Days should be only critical, we attribute no more to them, than we do to climateric Years, that so much terrifie rich and covetous Men, and to bissextile Years, that frighten Women with Child.

There are such great Differences of the Pulse among Authors, that it is impossible to distinguish them; wherefore I shall only set down those that are useful in Practice, and these Differences are four, great and small, strong and weak, equal and unequal, frequent and rare. A great Pulse is when the Artery beats much, long, broad, and deep, a small Pulse is, when the Artery does not beat much, nor long, broad, and deep; you must always understand proportionable to the Body; for the Pulse of the Body may be great with respect to it, tho' it be really less than in a Man. The Cause of a great Pulse is a great Quantity of Blood, or a great Rarefaction of it in the Arteries. A great Pulse, as to it self, signifies Strength, and is a good Sign, and on the contrary, a small Pulse signifies Weakness, Death, or at least a long Continuance of the Disease: But you must not think that a great Pulse is always best; for it is to be suspected sometimes, as in those that are plethoric; for the great Constriction of the Heart oftner proceeds from too great an Irritation of it, than from the Strength of the Faculty; wherefore a moderate Pulse is best.

The Pulse is strong when the Artery strikes the Finger hard upon touching. The Pulse is weak, when the Artery strikes the Finger weakly. A strong Pulse proceeds from a strong Constriction of the Heart, and from a strong Course of the Blood into the Arteries; and therefore is a good Sign; namely, it shews Strength, and a brisk Influx of the animal Spirits into the Heart, it shews also the Shortness of the Disease;
for

for where such a Pulse is, the Body the easier cleanses it self from the morbid Matter. An equal Pulse is when the Pulse equally strikes the Finger touching it. A frequent Pulse is when it frequently strikes the Finger touching it. The Causes of a frequent Pulse are a Disposition of the Blood to rarifie presently in the Heart, the Tenuity of it, and the previous Rarity. A rare Pulse flows from contrary Causes, it is ill in Youth, common in Age, but worst, when it is weak as well as rare.

A Pulse proper to a hot Temperament, is wont to be great and frequent, and often strong. A Pulse proper to a cold Temperament is small, slow, and weak: A Pulse proper to a dry Temperament is rare and somewhat hard. A Pulse proper to a moist Temperament is somewhat great, rare, and soft. From what has been said, it is easie to judge of Pulses proper to compounded Temperaments, as hot and dry, hot and moist, cold and dry, cold and moist.

Childrens Pulse are very quick, and somewhat soft; for their Blood is very thin, and their Heart is very tender. In Youths and Men, the Pulse is very great, and very strong, in Women the Pulse is quick and soft, sometimes great, but most commonly small, for their Heat is weak. Old People have a rare and weak Pulse, by reason their Heat is languid. In the Spring the Pulse is wont to be strong, great, and moderately quick, for the Blood abounds by reason of the foregoing Winter, and the Heat is moderate. In the Summer the Pulse is quick, somewhat great, and strong, because the Blood rarifies better, and the Heat is more. In Autumn the Pulse is inconstant and weak, because the Heat is lessened, and by reason of the frequent Variation of the State of the Air. In the Winter the Pulse is small, weak, and rare, for in Winter the Heat languishes by reason of Serosity, and is lessened by the Air. In Sleep the Pulse is languid, rare, and small, for the Heat is then small: But when any one awakes, the Pulse is increas-

ed,

ed, and is very unequal, because the Spirits rush from the Brain into the Nerves of the Heart. In Anger the Pulse is great, strong, and frequent; because the Spirits are carried plentifully and violently into the Heart. In Sorrow the Pulse is small, weak, and rare, because the Spirits languish in the Brain. In Mirth the Pulse is moderately great, strong, and equal. The Pulse proper for Love is more difficultly known; for it is compounded of several Pulses, of diverse Affections of the Mind; yet any one may know Love by the Pulse, if Signs of Diseases being absent, the Pulse is very unequal and inordinate; for the Spirits are wont to move very irregularly both in the Brain and out of it; for sometimes they are merry, and sometimes sad, sometimes they fear, and sometimes they hope well.

CHAP. XVII.

Of the Urine as a Sign, of the Indication, the Indicant, and the thing indicated.

WE treat only here of the Urine, as an Effect, shewing its Cause in the Body, and so taken, it shews the Temper of the Body, or something particular about the Parts of it, thro' which the *Serum* continually flows; for by them it is varied in Substance or Quality; but the Inspection of the Urine is best after Chylification is perfectly made, and therefore it is best to see it after Sleep in a Morning. You must put it into a clear and thin Glass, that is round at Bottom; but it must not be viewed after Coition, Watching, Purging, or after Use of Medicines that affect the Urine, and it must not be viewed as soon as voided, nor too long after; but as soon as it is cold, and has a Sediment. You ought to view it in a clear Air.

If

If any one shall bring to a Physician, with Design to deceive him, the Urine of a Brute, or any thing else, instead of Man's Water, the Cheat is best discovered by the Smell.

Every Disease cannot be known by the Urine, tho' Piss-prophets pretend they are able to know all by it; for a Giddiness of the Head, a Wound of a certain Part, a Palsy, Luxation, and many other Diseases cannot be known by it, tho' something may be brought to the Reins and Bladder from every Part: But the Constitutions, Good or Ill of those Parts, wherein the Urine is perfected, generated, or somewhat altered, are chiefly known by the Urine, as of the Viscera serving for Concoction of the Blood, Heart, Ureters, and Reins; therefore I say that Urine is a very general diagnostic Sign, and more general than the Pulse, because it often discovers the Disease, the Cause of it, and the Part affected; but the Pulse does not so; for by the Urine we know Diseases, as Ulcers, Wounds, Obstructions, and the Intemperies of the inner Parts; by the Urine we know the Causes, as Viscidity, Crudity, Cholera, Stones, Sand, Clods of Blood, and the like. By the Urine we know the Part affected, as the Bladder affected by Scales or fetid Pus mixed with the Urine. We know the Reins are affected by Caruncles, Blood and Pus coming away with the Urine. We know that the Bladder of the Gaul is affected by the Urine being pale for a long while: But none of these are found by the Pulse, yet the Pulse is a more certain Sign of Life or Death, for it shews the primary Causes of Life, whether they are well or ill, as the Influx of the animal Spirits from the Brain to the Heart, the Temper of the Heart, Blood, and the Concomitants of them.

Urine also often shews Death, as an Ischury by the Defect of it in a *Leucophlegmatia*, by the Aquosity of it; in an Ulcer of the Bladder, by Pus mixed with it, in
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the Plague, by the Blackness of it, and its variegated Colour, and the like: But we must not prognosticate any thing rashly by the Inspection of the Urine: For sometimes, in the most dangerous Diseases, and when the Pulse are ill, the Urine appears good, and yet the Patient dyes notwithstanding; wherefore it is very fallacious.

The chief Colours which are observed in Urine, are these four, white, red, yellow, black. The general Causes of Colours in Urine are the Heat continually boyling, and working upon the Aliment, the Stomach, and Guts, and upon the Chyle mixed with the Blood. That Heat is the Cause of the Colour in Urine is very manifest from Fevers, the Heat of the Air, Labour, long Retention of it in the Body, and the like; and we see that by Heat Beer grows redder, and that Rhenish Wine carried into *Spain* looks more yellow, and Urine boyled over the Fire grows very red.

White Urine is twofold, one thin, called watery, the other thick, called milky. The Cause of a watry Urine is weak Heat, as in such as are cachectical, and hydropical, large Drinking, too short a Continuance of it in the Body by reason of the Laxity of the Passages; for so such a due Chylification and Sanguification cannot be made, as to tincture the Urine. An Obstruction of the Passages, as we see in a Stone of the Kidnies. Lastly, Choler, by reason it is carried to the Head by being thin and light, as we see it is sometimes very suddenly in Fevers, and then it betokens a *Delirium*. The Cause of a milky Urine is the Mixture of some white Humour with it, as Flegm, Seed, Pus, and the like.

A yellow Urine is caused by a due Concoction of the Chyle with the Blood. A red Urine is made by the Mixture of Blood with it, or by a greater Coction. Blood is mixed with the Urine, either upon the account

count of the Tenuity of it, or by reason of a Rupture of a Vessel in the Reins, or Bladder, or the like. A black Urine, and other Species of it, signifie the Adustion or Corruption of the Humours in the Body. The Urine often changes Colour, and so when 'tis voided red, being exposed to the Air, it sometimes, a little after, turns brown or yellow, and this comes to pass by the divers Reflection of the Light.

The Urine never smells pleasantly unless some odoriferous thing be taken in, as Musk or the like, yet the natural Smell is not very stinking tho strong and sulphureous, and if it be without, it argues Debility of Heat, or that the Urine has not continued long enough in the Body. If the Urine stink much (unless stinking things have been taken in, as putrid Cheese, Garlic, or the like) it signifies the Corruption of some Humour, or the Ulceration of some Part, especially if Pus be mixt with it. But Urine that has Pus mixt with it, does not necessarily stink, for often Pus it self, coming from an Impostume, scarce smells, and much less when it is mixt with Urine. But it is manifest from Experience, that Matter made in the Reins or Bladder, stinks much, and is gross and viscid.

The Taste of the Urine is salt and nitrous, as is the *Serum* whereof it is chiefly constituted, if it has any other Tast, it proceeds from the Mixture of another Humour, and signifies that such an Humour abounds in the Body. But you will say, it is below a Physician to taste: Urine I answer, the Physician need not taste the Urine, for the Patient himself may do it.

The Quantity of the Urine is either the Abundance or Paucity of it. The Quantity in the natural State, is proportionable to the liquid Matter taken in, yet somewhat less, perhaps about a third, for some Part of it continually passes into Nourishment, and some Part is evacuated insensibly, or by Sweat, or by Spittle, and some ought to remain in the Blood to dilute it, or to be a Vehicle for it. A

a great Quantity of Urine, unless it be occasioned by Cold obstructing insensible Transpiration, or by reason of taking Diureticks, Dropsie, Rheumatism, or by the *Crisis* of a Fever, whereby the Cause of the Disease is carried off, signifies a Debility of the urinary Passages, and the Laxity of them, and as the Effect, the future wasting of the Body, as in a *Diabetes*. A small Quantity of Urine, unless it proceeds from a Defect of liquid things taken in, signifies great Heat dissipating the *Serum*, by insensible Transpiration, Sweat, or the like, and is often seen in Fevers; or it signifies an Obstruction of the urinary Passages, a Dropsie of some Part, a Rheumatism, Catarrh, or the like.

The natural Consistence of Urine is like that of Beer, moderately and duely boyl'd and fermented.

A gross Urine arises from a Defect of Serosity, or by some thick thing mixed with it, as it happens sometimes at the Beginning of Fevers, and in Children that eat too much.

A thin Urine proceeds from an Obstruction of the Urinary Passages, and so by reason of the Stone in the Kidneys it is thin, or by reason of the Weakness of the natural Heat.

That which is contained in the Urine is that Body which is observable in the Substance of the Urine. It is universally threefold, the Hypostasis, which subsides to the Bottom; the Eneorema which is suspended in the Middle, and the Nubecula which is on the Top: Of these none ought to be in the Urine of a well Person, but the Hypostasis, which signifies that Concoction is made, and if it be of a whitish, and of a round Figure, and equal, it is best.

That which is particularly contained in the Urine is either a Stone, Sand, Matter, Blood, Caruncles, Fat, or a brawny Sediment; and most of these signify a Disposition to the Stone in the Kidnies, or in the Bladder.

der. Fat signifies a wasting of the Body, and is often seen upon the Top of the Urine of consumptive People. As to the Sand, it is not as some think always Fragments of a greater Stone, but a certain Concreate of Salt in the Urine.

Because the ordinary People, and some of the better Sort have been a long while, and are still much abused by Quacks, Empericks, and some methodical Physicians, who pretend to the Knowledge of all Diseases, by the Inspection of the Urine, I shall here make appear, that there is no certain Knowledge of many Diseases to be gathered from the Urine alone, and that it is better for the Physician to see his Patient once, than to view his Urine twenty times : And several learned Physicians have likewise written diverse Tracts therein, discovering the Dangers of taking Physick prescribed only by the Sight of the Urine, to the end that they might dispossess Men of that fond Opinion of a Physician's discerning Diseases by it, wherewith they have been so long time deluded ; and one of these, in shewing the Falshood and uncertain Judgment of Diseases by the Urine, hath set down the ingenious Confession of a dying Physician, made to him, being then present with him some three or four Days before his Departure, who being requested to leave to Posterity that Skill whereby he had been so much admired and esteemed for judging Women to be with Child by their Urine, made this Answer ; I have, said he, with great Applause, exercised it, and found, by much Experience, that it is a great Cheat ; and therefore not worthy to be counted an Art, and unfit to be communicated to Posterity. Another of them makes also this fair Confession. Says he, I have been so fortunate herein, that I have seldom failed in my Predictions of determining a Woman to be with Child by the Urine, as I have made them believe, when the Messenger has been able to certify me of the State of the Woman's Body, and could

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answer me to certain other Questions touching other Signs of Conception. Above all the rest, I was once magnified by a Counsellours Wife, for this cunning Cheat; she meeting with two other Doctors, she told them to their Faces, that I was the cunningest Doctor in all the Town; for I had told her, by her Water, that she was with Child, and just how long it was since she conceived of it: But had the Woman that brought the Urine, shewed me no more than the Urine did, I should scarce have ventured to have pronounced her to have been with Child: But I, said he, am more to be blamed for my jugling, than she for her Credulity.

Notwithstanding what has been said, the vulgar Sort are so strongly prepossessed by reason of their Ignorance, that Physicians can discern, by the Urine, the Disease, the Conception, the Sex, the Parties Age, with many other such Absurdities, that I fear it will be a hard Matter to dispossess them of that Opinion; and Physicians, the more to blame they, have intimated and pretended so much to this Knowledge, that they will hardly acknowledge their Errors, and relinquish this Cheat: But when it shall appear that the Urine is deceitful, and the Physician that pretends Knowledge of Diseases thereby, and gives his Judgment by such Fallacies and Jugling, as shall be shewed in the ensuing Discourse, let the ignorant chuse whether he will believe his lying Oracle or no, and let the Physician chuse whether he will be honeste than to use such Deceit. Yet I hope the one will blush to have been so deluded, and the other to have his conjecturing discovered, the Urine giving no certain Knowledge of most Diseases.

Diseases are either acute or chronical, ; acute are a Pleurisy, Peripneumonia, Frenzy, Iliac Passion, Fever, Small Pox, Pestilence, and the like. Chronical Diseases are such as proceed from the ill Temperature of the Humours, and Disposition of the Constitution

of the Body, such are a Consumption, Dropsie, Melancholy, Gout, Palsy, Falling Sicknefs, Cachexy, and the like ; but for the most part, the common sort of People come or send their Water to Physicians for acute Diseases, and acute Diseases have always a hot and burning Fever joined with them, and the Urine, for the most part, in a burning Fever, is of a high red Colour, and such an Urine being brought to the Physician to cast, as they call it, and being of a red high Colour, he presently conceives it to be a sharp and violent Disease, and then knows for certain that there is a Fever joined with it, and so he is quickly prepared to give his Judgment of it, and needs now do no more but give a Description of a Fever to make the Messenger believe that he perceives a Disease in the Water, ye he comes to the true Knowledge of the Disease by some such Parly and Expostulation with the Messenger, as shews the Symptoms and Affects of the sick Party. Now the Description of a Fever, and indeed one Description will serve for any Fever, and for all sharp and violent Diseases, is to reckon up the Symptoms and Signs of a Fever, which he knows before he looks upon the Water: They are these, Oppression of the Stomach, Want of Appetite, a great Pain in the Head and Back, and the like. Now the saying so makes the Messenger think that the Doctor perceives by the Urine that the Party is so affected, yet it is no such Matter ; for a high colour'd Urine is not always the infallible Sign of a Fever ; but suppose it were, yet the Symptoms and Companions of a Fever, as Heat, Thirst, Pain in the Head, and Want of Sleep, Oppression of the Stomach, Want of Appetite, and the like, are not to be seen in the Water.

These things being premised, I hope thou wilt be the better able to judge of that which follows, and perceive how easie a thing it is to give Judgment of Diseases by the Urine, tho' it be not there to be seen, and will

will perceive the Fallacies that uphold this Custom, and so learn to distinguish betwixt an honest, learned, plain-dealing Physician, and a cheating Caster of Water.

The Messenger, whether Man or Woman, you must note, is one who is as it were made out of Wax, and the Physician can mould him into any Form that shall fit his Purpose best, and make him, by impertinent Questions, as he thinks, to tell him any thing concerning the sick Party, that he shall desire to know.

The Urine, if brought out of the Country, is for the most part in a Glass Bottle : But if ones in the City, it is brought in an Urinal or Viol, it is red and high coloured ; and therefore the Piss-prophet rips up all the Symptoms of a Fever, as before, and the Messenger presently answers that the Party is just so affected, as I said : But as yet he has not named the Disease, and perhaps omitted something, which is expected he should have named, and the Messenger is ready then to ask him, if he perceived nothing else in the Water ; to whom he answers, yes, if you'll give me leave to tell you ; and perhaps the Messenger asks if he do not perceive a Stitch, then the Piss-pot Lecturer answers, looking upon the Water, as if it were there to be perceived, yes, I well perceive the Stitch, and some Cough too, and he says, when the Cough take the Party, the Party is much pained in the Side ; and because he did not first name the Stitch, he tells the Messenger, that we first use to declare the Cause of the Disease, before we come to every Passion, or Effect of the Disease, or before we name it. He further adds, that he was not come to speak of the Stitch, because he had named the Oppression of the Stomach, and the Obstruction of the Spleen and Mesentery, and that the Stitch was nothing else, but a flatulous and windy Humour proceeding thence to the Part affected. And now having been so happy in his Predictions of

the Disease, and rightly determined it to be a Pleurisie, so now he proceeds to the Prescription of such Remedies as may cure this Pleurisie, and yet here he is as far to seek, tho' he know the Disease to be a Pleurisie, as if he knew not the Disease at all, nor had seen the Urine, because he does not therein perceive the Scope and Grounds of prescribing fit Remedies, in every Respect, proper to the Disease, according to the Rules of Art, the which Scope and Grounds are these, namely, the Parties Age, the Sex, the Constitution of the Body, and the Strength of it at this Time, with divers other Accidents, as whether the Party be bound in his Body, or have a Flux, or the like; all which, nor any one of them can be discerned by the Urine, and so he must needs err in his Prescription, if the Messenger refuse, or be unable to give him a full account of the Case; for if not knowing the Age of the Party, he should order such a Quantity of Blood to be taken away from a Youth, suppose Ten or Twelve Ounces, in a Pleurisie, the Disease in Hand, as should be taken from a Man in his full Strength, the Party might perish thereby: Or if he should take but four or five Ounces of Blood from a lusty young Man in this Disease, he would do him no good, and so he might perish on the other hand. He may likewise err in the Dose, by prescribing more or less than is proportionable to the Party's Age. He may likewise err as much by not knowing the Sex, if he should in the forenamed Disease prescribe Blood-letting to a Woman, when she has her natural Courses upon her; for thereby there may be a Solution of the Disease without bleeding. He may likewise err, if not knowing the Sex, he should prescribe purging Physick for a Woman with Child; he may also err upon the Account of the Constitution of the Patient, and Time of the Disease. Many Ways more may be shewen how he may err, and how most Physicians do err, that prescribe Physick by the View of the Urine only. In

In the next place I shall shew how many Ways these false Prophets have to deceive the People, and to make them believe that they discern all things by the Urine, namely, the Disease, the Parties Age, Sex, Strength, Constitution of the Body, and the like. Suppose the next Messenger to be some Nurse, or Tender of sick Persons ; who is commonly versed, and accustomed to carry sick Persons Urines to Physicians ; and as the Piss-lecturer is taking the Urinal out of the Case, he asks the Nurse how long the Party hath been sick ; and she, out of Modesty and good Manners, can do no less than answer him to this Question ; for she thinks this Question to be Words of course, and that he can gather nothing from hence touching the Parties Disease ; so she answers him, a Week, a Fortnight, two or three Days, more or less, and hence he collects and has a strong Presumption, that it is an acute Disease. Having askt this Question, and lookt upon the Urine, he says this Party has a great Oppression of the Stomach, has no Appetite, a great Obstruction of the Liver and Spleen, is very hot and thirsty, and has a great Pain in the Head, and can take no Rest, and was seized in the manner of an Ague, first cold, then hot, as he said in giving his Judgment on the last Urine ; and indeed, this Description will serve for any acute Disease, whether it be the Pleurisie, the Small-pox, Measles, a Fit of the Stone in the Kidnies, Quinsy, Frenzy, the Iliac Passion, or any other acute Disease, wherewith a Fever is always complicated ; or whether it be a simple Fever, which is primarily the Disease it self ; but yet he will not always use the same Description ; because divers Messengers may come to a Physician, and may stay, for Companies sake, to go away together, and may fall to questioning each other, what the Doctor said to them, and so may think, if he should use the same Description to them all, that he could say nothing else ; therefore he sometimes varies

his Description, and sometimes is shorter in the same; and then, if he find, by an Expostulation with the Messenger, that he has omitted any thing that he should have spoken to, he says, it proceeded from such a Cause as he had already named, and that he should have come to speak of that anon. He is sometimes likewise larger in his Description, as herein relating how the Party is affected, from whom this Nurse comes, and she is as ready to take him up for the same, and says, it is true indeed, that the Party can take no Rest, has no Appetite to Meat, and was seized in the manner of an Ague, but complains not of his Stomach at all, but cries out, my Head, my Head, and complains altogether for want of Rest; he replies, that the Pain of the Head is the chief of the Passions that the Party is affected with, but yet that it proceeded from the Obstruction of the Stomach, and Oppilation of the Liver and Spleen, which send cholic Fumes to the Brain, which inflame the animal Spirits, and cause this Pain that hinders Rest, and that if Rest be not obtained, the Party will rave and be frantic. Thus, having answered this Objection, he now begins to touch the Urinal, to see if it be settled: But finding it not settled enough to his purpose, to shew those things he must find out of it, he sets it down again very tenderly, saying, it must yet settle a little better, and then he falls to question the Nurse concerning something that may shew the Sex, for he must find out that by the Water too, and therefore he asks her what the Party used to do in the Time of Health, and this is a Question that may, she thinks, as well be answered without giving him any Light of the Sex, as the former Question, which was how long the Party had been sick, of giving him any Light of the Disease. But you shall hear what he collects from thence; she answers, he demanding what the Party uses to do, that the Party uses to do little, save only to go up and down the

the House, to work about the House, to walk up and down abroad, to keep a Shop, to labour, or the like; and from all these he makes several Observations; for if she say that the Party uses to do little, save only to go up and down the House, he presumes that it is the Mistriss of the House, or one of her Daughters, or some Gentlewoman in the House; for certain it is a Womans Water; for they should, and commonly do keep their House, and their Work is to walk up and down the House. But if she say the Party uses to do such Work as is to be done in or about the House, it is most likely that it is a Maid Servant; but if she say to walk abroad, he then presumes it is a Man's Water, and that it may be the Master of the House, or his Son, or some other Gentleman's, whose Employment is only to walk abroad and take his Pleasure. But if she say to keep a Shop, he supposes it to be the Mistriss thereof, or the Apprentices; or if she say that the Party uses to labour, he imagines it to be a Man-Servant; so by her Answer to this Question, namely, what the Party uses to do in time of Health, he discerns the Sex, and now taking the Urinal again in his Hand, for by this time it has stood long enough to settle, he says that it is a Womans Water, if the Answer to the Question, what the Party used to do in Time of Health did infer as much; that she has a burning Fever, and is so dangerously sick, that will hardly recover, unless such and such speedy Means be used; and this Danger he always pretends in every violent Disease, tho' there be no deadly Sign at all, but not to the sick Parties; for that they cannot endure to hear of, but secretly to the Messenger, or some near Friend or By-stander, if he be present with them; and then, if the Party live, his Judgment will not be so much as questioned for saying the Party will dye; but be magnified for that he has recovered her of a dangerous Disease; nay, to be sure, be happy in his Predictions and

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Prognosticks concerning Life and Death of the Patient; for they must always have a Hint of that, tho' the Thoughts of Death be unwelcome; but he always says if such and such Means be used, she may happily recover; and now he has performed his Part well enough to the Nurse in his Prognosticks concerning the Event of the Woman's Sickneſs, from whom she is come. He has told her how the Woman is affected, what the Disease is, and what will be the Event, and the Nurse is reasonably well satisfied herewith: But yet he has omitted something that she will be sure to tell him of; for since she has undertaken the Matter, she will not go without her Errand; and therefore asks him if he perceives nothing else by the Water? And he imagines well enough what it is else that he should perceive in the Water; for when that Question is propounded, it is to know whether the Woman be with Child or no: He answers, that there are many more things to be perceived by the Water, but not at all times, as whether a Woman be with Child or not, which is that you look for; but it is not now to be seen in this Water; because her Body is all out of Temper, and her Water troubled and discoloured, yet he thinks her with Child, and well he may, if she her self think so: But he further tells her, that he could have certainly told if she had brought her Water in the Time of her Health; and so she is satisfied for that Matter, and confesses that she is with Child indeed. Having thus satisfied her in all these things, told her that it is a Woman's Water, in what manner she was sick, what was her Disease, that it was likely she was with Child, which proves true, and that she would scarce recover: He asks her whose Water it is; but she will not tell that by any means; for she was forbid to discover it, and indeed she was sent only to hear his Opinion of the Water, the which if she like, he may perhaps hear further from the Party; but if
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not, she is ordered to go to another Doctor, and so if she like not his Opinion neither, from him to another, until she comes to him that hits the Disease rightest, as she conceives by the Water, and it is a great chance if he be not the greatest Fool and Knave of all the three. This is the Man that must be made choice of to cure the Woman, and this is thought great Policy in making Choice of an able Physician; it therefore behoves him to be a Crafts Master in this Art; for else you see here, he is like to be choused of his Patient, and to have his Skill call'd in question; for if he cannot find the Disease by the Water, they soon conclude he does not know how to cure it; the Nurse tells him indeed, that she came to hear his Opinion of the Water, and that the sick Party would send to him again, when she had heard (she should have said if she liked it) what was his Opinion, and I think he has fitted her; and now he tells the Nurse, that she should make haste home, and bids her be sure to deliver his Opinion as he told her, and to tell some of her near Friends how dangerously sick she is, and that he would, if she think good to make use of him, use the best Means that Art affords to recover her, and now he bids her make all the Haste that may be; but yet before he lets her go, he thus bespeaks her; really Nurse I commend thee that thou wilt do thy Errand handsomely, and make a Physician find the Disease out by the Water, and not be gulled to tell how the Party was affected, as many a Fool would have done: But I hope I have shewed thee truly, how the Party is affected, and what is her Disease, and given thee such Satisfaction as will content them that sent thee, here is for thy Pains, because thou hast put me to it so handsomely, and so gives her (fearing lest he should have erred, that she may maintain his Credit, and in hopes of receiving a better Fee for being sent for) the Groat or Six-pence; nay, if it chance to be a Six-pence, indeed

deed she shall have it all, and so he shall be sure to have his Message well done, and perhaps she will tell him that which she denyed before, if not, she will magnifie him for his Skill, and he shall be sure to hear further from the Party, and have the casting of all the Waters she can bring him. So now he sends her away, and laughs at her, and the Devil at them both: He laughs at her, because he has cozened her, and the Devil that he has cozened them both, by making her to believe that he discerns all those things by the Water that he told her, and making him to back his pretended Knowledge with such horrid Cheats.

In the next place I shall discover the great Simplicity of such as send their Urine unto a Physician without any Instructions how the Party is affected, and the desperate Hazard that they put their Lives in, who adventure to take Physick prescribed only by the Sight of the Urine.

Sometimes a Messenger is sent, and has no Knowledge of the Disease, nor of the Party that is sick; and now the Piss-prophet must shew his Skill or never. He takes the Water to examine it, and thinks to question with the Messenger, as with the former, how long the Party has been sick, whose Water it is, and to put in such other Questions as may shew such Circumstances as will discover the Disease, and guide him in prescribing fit Remedies for the same: But the Messenger cannot tell whose Water it is, much less the Constitution of the Body, the present Strength at this Time, or whether the Party be bound or loose in his Body, with divers other such Circumstances, all which are so necessary for him to know, as that without the Knowledge thereof he cannot safely prescribe any Physick; and yet this Messenger cannot tell him one Word, for he says he was not told, but was only hired to bring him the Water, and to bid him send something to help the Party, and all that he can say is, that such a Man's

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Servant came to him to get him to come, but does not tell him whose Water it was, nor how long the Party had been sick, and now in God's Name, what shall he do in this Case? For it is presumed that he knows the Disease by the Water, and all the Circumstances belonging to the same, which are requisite to guide him in prescribing fit Remedies; and this base Fellow has pretended as much, and endeavoured to nurse up Folks in this Folly, as much as other Physicians have done before him, and has given his Judgment of Diseases by the Sight of the Urine, and backt his pretended Knowledge by such Fallacies as I have spoken of, without which neither he, nor any Physician in the World can give any Judgment of a Disease; nor come to the Knowledge of such Circumstances, unless the Messenger tells them, as may guide them in the prescribing of safe Medicines every way proper for the Disease. However it be, something must be done, tho' at random, and therefore, looking upon the Water, he perceives it to be very gross, thick, and turbid, in all Places alike, of an intense, high, dark, red Colour, and from thence he conceives, according to the foppish Pifs-maxims, and Rules of our great Pifs-prognosticators, there is a great Commixture of superabundant Humours, which the Substance of it, as they say, being gross, thick, and turbid, shews, and that Nature is not yet able to concoct these Humours; for then there would be some Separation in the Urine, and it would not be in all Places alike, but would have a Sediment in the Bottom, and be transparent in the upper Part. He conceives also, that the Patient has a great Fever, for that the Colour shews, being red and high, and that there is great Danger; for it is of an high dark red Colour, tending to Blackness: But yet he cannot tell what manner of Fever it is; for he cannot discern by the Urine, as common People suppose the Passions, and Affects of the sick Party, that determine
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the Disease, and should guide him in prescribing fit Remedies ; and therefore he cannot tell whether it be best to bleed, to purge, or to give a Glister, or whether the Body will bear any of these, or whether he had best give an Anodyne, or some cooling Julep, or some cordial Antidote, to expel noxious Humours from the vital Parts. Now which of these Methods he had best use he knows not. But however the Matter is not great ; for the Patient ventures but his Life, and why should not he venture his Skill ? He now therefore pronounces the Party to be sick of a bastard Pleurisie, or a Fever, and that he would hardly recover ; further adding, that he should have been blooded a Week ago, and that he fear'd it should now be too late, yet he orders it to be done ; for if any thing in the World recover him, it must be that ; if that do it, it is but habnab : But yet however, he must put it in Practice ; so now he haltes away the Messenger to get a Surgeon, and tells him where, and in what Quantity the Blood must be taken away. And now, it is a Question whether the Disease, or the Life be let out by this Blood letting. But perhaps, instead of bleeding he prescribes some purging Potion, and so sets the Disease and the Medicine together by the Ears, and leaves the Success to Fortune, and now whether the Party lives or dyes he cares not ; for if he dyes he has taught them to blame their own Negligence in not sending any sooner. But if Nature be of such Force, that she is able to withstand the Conflicts between the Disease and the Antidote, and stand up and take part with the Medicine, so that the Party recover, he shall receive more Praise, as being the only Cause of the Patient's Recovery, than Almighty God, who in his Providence has been pleased, by the Work of Nature, more than by any Skill of his, to spare and recover him. And thus the People overvalue the Means, whereby as they suppose, they have been recovered, tho' used so desperately, as has been described above.

And

And now I hope you perceive, by these few Instances, how a Man may deceive the wisest Messenger that you can send to a Physician with the Water, and shew you the Disease by the same, altho' it be not there to be found; and how great Danger they put their Lives in, that adventure to take Physick prescribed by the Sight of the Urine only; and so I have done with all acute and violent Diseases, and am now coming to speak of chronical, lingring, and Diseases of Continuance, wherein I mean to shew how these Piss-prophets give Judgment of them by the Water, tho' in these Diseases it shews less than in acute and violent Diseases. But before I come to examine some few Urines, to shew how they give Judgment of chronical Diseases, I must let you understand, that in chronical Diseases, such are the Dropsie, Gout, Palsie, Falling-sickness, Scurvy, French-pox, Green-sickness, Coughs, Headach, the Urine is no way faulty, but represents the Urine of the healthful, and yet the Physician, such an Urine being brought to him, must sentence the Party that made it to be sick, upon no other Proof, but only this lying Strumpet and false Witness, the Urine suborned by the beguiled, and self-conceited Vulgar, and connived at by the Piss-justice or Judge, before whom it is brought, who is corrupted for a Testar, and is contented to accept of her Evidence for Truth, when he knows it to be a palpable Lie that she comes to affirm.

And as in these chronical Diseases, the Water, for the most part, seems not to import any Disease at all, yet the Party may be irrecoverably sick; so likewise the Urine is oftentimes of a high red Colour, and seems to import a high Fever, when the Party is not sick at all. It may be also of a good Colour and Consistence in a violent Disease, for the Confirmation whereof many Instances may be brought.

Now

Now I come to shew how they come to know certainly whether it be a chronical Diseases or no, tho' the Urine shew no such thing, namely, by the same Question that was propounded in giving Judgment upon Urines in acute and violent Diseases; and the Question was this, the Piss-monger asks the Messenger how long the Party has been sick; by Answer whereunto he is certified whether the Disease be chronical or violent, for if the Piss-post says a Week or less, then he presumes it is a violent Disease: But if he say that the Party has not been very well a good while, which is commonly their Answer in chronical Diseases, he is confirmed the Disease is chronical, and when he has once received this Answer to the forenamed Question, let the Water be what Colour soever it will, he knows how to give an Answer that shall please the Messenger, and will find the Disease.

As soon as the Piss-prophet hears a knocking at his his Door, he trudges in Haste to see what is the matter, and looking sharp, as if he had greater Business than to examine a Piss-pot, he finds there three or four Piss-Messengers at once with their Urinals under their Aprons, whom he ushers into the Hall, and looks very sternly upon them, and asks them very hastily (to the end he might dash them so far out of Countenance, that they may not be capable of conceiving whether he err or no in giving Judgment on their Waters; and to make them the more ready to tell him whatsoever he shall demand of them) what they would have with him, where they live, whose Water it is that they bring, and the like, and they are all ready to present their Waters, looking who shall be dispatched first: But before he takes any of their Urinals, he sounds them, to know how far he shall be puzzled with them, dispatching those first, that he finds he shall be least troubled with. To the first therefore he says, where live you? And she answers, in such

a Place, naming it. He further asks her whose Water it is, he asks her also who is her Mistress; to which she answers very orderly, and is now ready to put forth her Urinal unto him; but he does not take it, nor does he ask her any more Questions, for she will be ready to tell him whatsoever he shall demand; he comes therefore to the second, and asks her where she dwells, and she having told him, he likewise asks her whose Water it is that she has brought, and she says, a Gentlewoman's, who desired her to bring it unto him, and she is ready to give it him; but he refuses it: He goes now to the third, and asks her where she dwells, and that she is contented to tell him; but when he asks whose Water it is, she pauses here, and makes a Doubt whether she had best tell him or not, therefore answers, that it is her Friend's; then he asks her what Friend it is, and whether it be a Man's or a Woman's Water, and she tells him that he should perceive that by the Water when he looks upon it, and holds forth her Urinal, in Hope that he will dispatch her first; but he refuses to take it, for he is like to be more puzzled with her, and it will require more Time and Art to answer her than both the other, and therefore she shall tarry to be the last answered for that Trick; he now therefore takes the Urinal of her that told him it was her Mistresses Water, and singles her out from her Fellows, bids her follow him into another Room; for he must not let several Messengers hear what he says to each other; because he may chance to stop two Gaps with one Bush, and to give the same Answer and Description of the Disease; and indeed one Description will as well serve for all chonical Diseases, as a Description of a Fever for all violent Diseases; he having therefore took the Maid into another Room, bids her come to the Light, and as he is taking the Urinal out of the Case, perceiving it to be of a subcitrine, or pale Colour, which seems not to

import any Disease, he presently says, Maid, thy Mistress goes up and down; and she answers, yes Sir, and imagins no less now, but that I perceive the Idea or Shape of her Mistress in the Water, and thinks that I can tell any thing else by the same, so that I shall not now need to trouble my self in asking her any more Questions; for she tells me that her Mistress goes up and down indeed, and that I had said very right, and tells him that her Mistress desired that he would certify her whether she were with Child or no, so now he sets down the Urinal in the Window, and tells her it must stand so a little while and settle, and then he will tell her presently. In the mean Time he falls to parly with the Maid, and asks her whether her Mistress has had any Child or no, and how long, if she has, it is since she had one, and she says, a Year, a Year and an Half, or almost two Years, and indeed most child-ing Women go a Year, or near upon, and many a Year and Half, and some two Years, before they conceive with Child again, especially if they nurse their Children themselves. He likewise asks her, if she can tell if her Mistress has her natural Courses Monthly or no, or when she had them; to which she answers, that her Mistress bids her tell him that she hath not had them this ten Weeks, and therefore says she thinks she is with Child, but would desire him to resolve her, and he may quickly do it, without any more looking upon the Water; for the Tale that the Wench has told, shews plainly that she is with Child, and the sudden stopping of the Courses in a married Woman that enjoyed them Monthly before, is the most certain Token in the World that a Woman is with Child. It is likewise the aptest Time for a Woman to conceive immediately after she hath had them, nor can he, nor any other Physician tell, but by this Token agreeing with other Signs of Conception, which the Water shews not, whether the Woman be with Child or no,
and

and yet for Fashions Sake, he takes the Urinal in his Hand again, and falls to peering into it, as tho' he lookt for some little Child there, and says now to the Maid, that her Mistrefs is not very well in her Stomach, hath no Appetite to Meat, is ill in her Stomach in a Morning, and apt to vomit after Meat, and says, that she is a quarter gone with Child, as the Maid told him; he further says, that she is with Child of a Boy, and to say so he has an even Lay, yet, lest it should prove false, he says, looking upon the Water very earnestly, that if it had been brought when it had been warm, or when she had been quick with Child, he could have told her certainly whether she were with Child of a Boy or Girl; but he verily thinks it will be a Boy. So now, if it chance to be a Boy indeed, it will be granted that he knew for certain that it would be a Boy, and he shall be accounted one of the rarest Doctors in the Town; but if it chance to be a Girl, the Flam that he gave the Maid, and the Truth of his Predictions in determining the Gentlewoman to be with Child, and telling her how long she was gone with Child will help to bear up the other; so that he shall not have his Skill one jot abated thereby. He now therefore tells the Maid, as if she were but just come in, that her Mistrefs is not very well in her Stomach, has no Appetite to her Meat, is inclined to vomit after her Meat, and is a quarter gone with Child, and he thinks of a Boy, and that it is very convenient for her to take some corroborating Electuary to strengthen and settle her Stomach, tho' she be with Child; nay, he says, that it would be good, not only for her self, but for her Child also; and he bids her tell her Mistrefs that it will make her Child prosper the better within her, and make it the more lively, so that it will help it self, and make her Delivery the more easie, and will also make the Child wise and understanding. So now he is sure to get a Fee for him-

self, and a Feeling for his Apothecary ; for what Woman would not have her Child prosper within her, and be easily delivered of a wise Child ? He therefore, upon the second Application, prescribes an Electuary of Marmalade, or some other Confection of Quinces, with some Species or Conserves to disguise it, tho' Marmalade alone would have done as well, and is indeed proper to stop vomiting, and strengthen the Stomach ; but whether it will make a wise Child I know not.

Having dispatched this Maid, he calls in the second Messenger, and says to her, come good Woman, give me thy Urinal, and tells her (the Urine being of such a Colour as imports not an acute Disease, that is, of a high red Colour) that this Gentlewoman walks up and down, has a crude Stomach, no Appetite to Meat, and is, if she feed liberally, ill after it ; and by reason of the ill Disposition of her Stomach, is often pained in the Head ; and here the Woman stops him before he run any further (for otherwise he may chance to reckon up most of the Symptoms that accompany chronical Diseases, till he hit upon that which the Messenger lookt for) and says, she is troubled with a great Pain in the Head indeed, but does not much complain of her Stomach ; and then he replies, that the Pain of the Head proceeds from the Stomach, and that the Stomach is always necessary to the Diseases of the Head, and that he named the Illness of her Stomach first, because it was the Cause of her Disease, and having once given a Description of the Disease, he will be sure to make it good, whether it be true or false ; for if he had said that she had been troubled with an Obstruction of the Liver, and Pain in the Head, the Messenger should say, no Master Doctor, she is troubled with an Illness and Pain in the Stomach, he will say it is very true indeed, and I should have told you so, had you not interrupted me, for it comes from

from the Head ; for the Stomach and Head do mutually offend each other, and what can she say to the contrary ? And if, when he has given a Description of the Disease, she says, Sir, she is much as you have said ; but do you not perceive she has a very weak Back ? to which he answer, yes marry has she, and something else too, which I shall tell you presently : And then he takes the Urine and looks upon it, and shakes it together, and sets it down in the Window to settle, pretending it will shew him something else anon ; in the mean Time he gathers, by Conference with the Messenger, whether it be a married Woman's or a Maiden's Water, and then he takes the Urinal and says, if it be a married Woman's, that she has a very weak Back indeed, and that she is troubled with the Whites, which is a Disease that very many Women are troubled with that complain of weak Backs. But if the Water chance to be a Maiden Gentlewoman's Water, who is either troubled with a Pain or Heat in her Back, and the Messenger asking if she be not troubled with one of them, he presently conjures them both in the Water.

But as to the Gentlewoman that is married, he says, that she has a very weak Back, is troubled with the Whites, and that this Disease has hindred her being with Child ; for the Messenger has told him before, that the Gentlewoman has not had a Child within three or four Years, and that she will have no more Children, unless she were freed of them ; and now he must think upon something to cure this Gentlewoman, for he is sure she will send to him again to help her to another Child : And now he is ready for the third Messenger, that said, she came from a Friend of hers. He has made this Gossip tarry till the last ; because he was afraid she would prove a cross Piece of Flesh to deal with ; and therefore he handles her gently ; for the wildest Colts are often tamed by gentle Means.

He says, Mistress, I have made you tarry, but you shall not altogether lose your Labour, I pray you follow me, and so he conducts her into his Parlour, where his Man is waiting for him, with a Tankard of Ale and a Tost with Nutmeg and Sugar for his Mornings Draught; then he sits down in his Chair, and says, here good Woman, I drink to you, and then bids her drink a hearty Draught; then he bids her mend her Draught, and tells her, that Nutmeg and Sugar in Beer in a Morning will make her Water sweet, and thus are the perverse Dispositions of cross Messengers better corrected, than the Malignity of Scamony with Anis-Seeds, or Rhubarb with Spike; besides, he having drunk his Mornings Draught, which will much enable him to see clear, he now says, come good Woman, how long has your Friend been sick? she says, he hath not been very well a good while, and so offers him the Urinal: But he refuses to take it, and says, because I have made you stay so long, I will shew your Friend's Disease by the Urinal Case, and never look upon the Water at all, and yet I will tell you the Disease as well as he that shall pore and peep into the Water a Month. He now therefore takes the Urinal Case of her, and looks as wistly upon it as if it were the Urinal, and the Water in it, and presently pronounces that the Party goes up and down, is not Heart sick, but is faint in the Body, has a bad Stomach, lingers and pines as it were, is joyless and melancholy, and takes no Pleasure in any thing; and now the Woman wonders to hear him say so, by looking only upon the Urinal Case, and yet what he says is as true as if he had lookt in the Urine. And thus the Messenger is soon caught, for he askt her before he took the Urinal Case of her, how long her Friend had been sick, and she told him that he had not been very well a good while; from which Answer I shall shew both the Sex and the Disease; for this Word, he, shews him

him the Sex, and these Words, hath not been very well a good while, shew him that it is a chronical Disease, and how the Party is affected. The latter Part of her Answer, *viz.* A good while, shews that it is a Chronical Disease, and the former Part of the Words, namely, hath not been very well, does imply, lyes not by it; and that therefore he goes up and down; he has no Appetite to Meat, is faint in his Body, lingers and pines as it were, is joyless and melancholy, and takes no Pleasure in any thing, as he told her before, and so are all they that have not been very well for a good while. But the Woman never dreams that he gathers all this from her Answer; because he looks upon the Urinal Case; but thinks rather that the Urinal infected the Case, or else that he can conjure. But he will make her wonder more anon; and now he adds, that it is a Man's Water, to which she answers, it is indeed. He further asks her how old the Party is, and according to her Answer, as the Parties Age shall agree with hers, he says that it is her Husband's Water, at which she marvels more than at all the rest, and says, it is indeed. And now she is ready to put Finger in Eye, and asks him if he be not in a Consumption, and tells him, for he did not name it, that he has a very great Cough, and asks him if he did not perceive it, then he tells her, that this Cough proceeds from an ill Stomach, which he had named, that sends a Rheum into his Head, which descends thence upon the Lungs, and causes the same, and now he comes nearer to the Matter, and tells her her Husband is inclined to a Consumption, but yet that he hopes he may be recover'd, and says, he will use the best Means that may be to restore him; he also asks her why she so long deferred the coming to a Physician? and she says, that her Husband had thought to have wore it out, as they all think to do. And now he bethinks himself of *aurum potabile*, some Liquor of Life of a great Price, some Consumpti-

on Powder of twenty or thirty Shillings an Ounce, or some such Receipt, which no body has but himself, than which there is no greater Secret in the World.

And by these Fallacies and deceitful Juglings, and far worse Shifts than I have here set down, has this base Custom of giving Judgment of Diseases by the Sight of the Urine, been underpropt and supported, or else it had long ago been abrogated and fallen to the Ground; for there is no Knowledge of any Disease to be gathered by the Urine, sufficient to guide the Physician in prescribing Medicines to cure the same; and yet such a base Custom has been upholden and encouraged by our best Physicians.

CHAP. XVIII.

Of Glisters, Vomits, Purges, Bleeding, Leeches, Baths, Frictions, Ligatures, actual and potential Cauteries, Cupping-glasses, and Issues.

A Glister is of good Use in Physick, and it serves to mollifie the Excrements, to discuss Wind, and to cleanse the Bowels from viscid Humours, tho' their Vertue, as most suppose, reaches no farther than the Guts, yet a Woman has been disordered in her Head by a Glister of Wine injected. Some say, that Opium in Glisters procures Sleep, and *Sennertus* advises, in his Chapter of a Frenzy, when the Patient is very weak, to mix Opiates with Glisters. The Quantity of the Glister is commonly prescribed to fifteen or eighteen Ounces, which is often too much, when the Guts are filled with Excrements or Wind, or when the Patient is short of Stature.

Glisters, according to *Galen*, may be substituted for purging Medicines. When Purges do not their Office,
Phy-

Physicians commonly inject a Glister; but some think that a Suppository made of Honey and half a Dram of Salt is better in this Case.

Glisters made of Oyl of sweet Almonds are counted very effectual in the Cholick. A Glister of Tabacco is very proper to empty the Bowels. Let two Pipes be filled with Tabacco after the usual Manner, then light them, and turn the Mouths of their Heads one upon the other, then put the smaller End of one up the Fundament, and holding the small End of the other in your Mouth, you may blow the Smoak up into the Guts.

A Vomit works by moving inordinately the Fibres of the Nerves of the Stomach. A Vomit does not only evacuate from the Stomach, but also from the small Guts, the *Ductus Cholidochus*, and from the pancreatic Duct. But all do not equally bear Vomits; those who are narrow breasted, that are subject to an Asthma, spitting of Blood, vomit with great Danger: But they are of excellent Use when the Appetite is languid, and when the Stomach nauseates, and when the antecedent Cause lurks in the Stomach; nor is vomiting so very dangerous a Remedy, as is commonly thought; for Reason and daily Experience shews the contrary. But frequent and difficult vomiting loosens the Tone of the Stomach, weakens the Bowels, and hurts the Head.

No purging Medicine purges electively, or is destined for evacuating some particular Humour, but works upon all the Humours, and therefore it is vain to think that Cholagogs purge only Choler, Phlegmagogs only Flegm, Melanagogs only Melancholy, Hydragogs only Water. It is also vain to think that a Purge is appropriated to the Head only, or to the Liver or Spleen only, or the like; for every Purge circulates with the Blood, and is carried to every Part, and works upon it.

Purg-

Purging is proper for a Cacochymy, to carry off the ill Humours. The Strength ought to be good, which may be known by the Pulse; the Age, the Sex, the Temperament, the Habit of Body, the Custom, and the like; the middle Age bears purging best. Infants and Old Age are purged difficultly. If Children are to be purged, the Cathartic must be given to the Nurse, for so it is sucked in with the Milk, and works more kindly. Men bear purging better than Women: But some Women, especially such as have a Stoppage of their Courses, bear strong Purges. In the purging of Women you must take notice, that they must not be purged when they have their Courses upon them, and big bellied Women are not to be purged rashly; for there is Danger of Abortion. The safest Time of purging them is from the fourth Month to the seventh; but now a-days big bellied Women are purged at any Time with gentle Purges.

An hot and moist Temperament, and a fleshy Habit of Body bear Purges best.

We must take notice in prescribing a Purge, whether the Body be much bound, and if so, it is best to give a Glister first.

Some say that the Humours must not be purged till they are concocted or prepared by previous Medicines: But our modern Practice is contrary to this. The Dose of a purging Medicine is to be found out by Experience, for the Propriety and Condition of Bodies are various; we must therefore ask the Patient whether he has taken a Purge at any Time when he was sick, and whether it wrought enough, and according to Desire or not; if you understand that the Patient is easie to work upon, then use the more gentle means, or a smaller Dose.

Some add Narcotics with Cathartics, and it has been found by Experience, that after a gentle Sleep, a most successful Exclusion of Humours has followed.

For

For a Pain in the Stomach, or the Cholic, the following Pills are very proper.

Take of the best Aloes one Dram, of Laudanum opium four Grains, of Diagrydium six Grains, mix them, and make Pills to be given at a convenient Time.

They allay the Pain in an Hour, and afterwards evacuate the Humours.

Pills are the longest in working, Powders next, then Electuaries; but the quickest of all are Potions.

Melancholy and mad People require strong Purges.

It is ill to feed freely after a Purge hath done working, and it was usual with the Ancients to omit their Dinner on the Day they took a Purge.

If a Purge work not in four or five Hours, advise stirring about, and if there be no Fever, give two or three Pills of Aloes, hot Broath, half an Ounce of white Tartar finely powdered in Broath, or a common Glister.

Those who have been subject to the Falling-sickness, Palsy, Stone, Hypochondriac Melancholy, such as have had the French-pox, inveterate Itch, Scabs, Leprosie, or Scurvy, and those that have some usual Evacuation stopt, as the Terms, Hemorrhoids, an old Ulcer, or a wonted Flux, or have a considerable Member cut off; these and such like, if they will consult for their own Safety and Life, ought to purge while they are in Health, to prevent Diseases.

It is very proper after Purges, especially in hysteric and hypochondriac Cases, in the Cholic and the like, to give an Anodyne at Bed-time.

Bleeding is a very ancient Remedy, used by all Nations, and there are few Diseases wherein it is not indicated, if the Strength be sufficient; but especially when the Quantity of it is too great, or when it is extravasated upon some Part, or coagulated. The Ancients

ents were wont to reckon three Sorts of bleeding, one for Evacuation, another for Revulsion, and the third for Derivation : But I admit but of one, and that is of Evacuation, and that does all ; for when Part of it is evacuated, the rest is better contained in the Vessels, and circulates better, so that Fluxion is prevented, and an Inflammation, and the Veins being emptied, that Blood which is extravasated is the easier recalled, as in a Quinsy, Peripneumonia, Pleurisy, and other Inflammations.

Some reckon there is a great Difference about the Veins that are to be opened ; for they think that some above others do evacuate a certain Part, and therefore they have called some Veins Cephalic, some Hepatic, some Ischiadic, and the like: But one would think these neither understand Anatomy nor Circulation ; for otherwise they would know that the Veins communicate with the Arteries, and like so many Rivulets, take their Rise from the same Fountain ; and therefore it is no matter of which side the Vein is opened, or which it is, only that which is largest and the most commodiously opened is to be chosen : But in an Obstruction of the Courses, a Vein of the Foot must be opened ; because thereby the Flux of them is promoted, and such Obstructions are often turned this way.

The Veins which are wont to be opened in the Head are the Jugular, the Temporal, the Vein of the Forehead, and that under the Tongue ; in the Arm, the Cephalic, Middle, and Basilic ; in the Hand, the Salvatella and Cephalic ; in the Foot, the Ischiadic.

In opening these Veins, Care must be taken that the Nerve or Tendon lying under be not hurt, lest Convulsions, and other grievous Accidents, or Death should follow. Care should be also taken that the Artery lying under be not hurt, for so an Aneurism will be occasioned, and in closing the Wound you must not

leave

leave any Blood in the Lips of it, lest an Inflammation should arise ; but you must wash it well out, and bind it up. Care must be also taken that a Vein be not opened rashly in the Plague, Small-pox, Petechial, and Malignant Fevers, lest the Malignity should strike in and kill the Patient, nor in the State of Fevers, nor in the cold Fit of Agues, nor in great bellied Women, especially at the Beginning or End of their going with Child. Moreover, Women with Child must not be blooded in the Foot, in the Arm there is less Danger ; and now many Women are wont to bleed when they are with Child, thinking that it is good for the Child's Health, and indeed it often succeeds very well.

Too much Blood must not be taken away at a time. You never ought to take away above a Pound at one time, nor so much but in extraordinary Cases. The common Quantities are seven, eight, nine or ten Ounces, and it is better to repeat bleeding, than to take away too much at a time.

You ought not to bleed till the Blood turns to a better Colour, as the Custom of some is ; for sometimes that which come out first is red, and that which follows is of another Colour, and if you would continue bleeding till the Colour change better, the Patient's Life will be endangered ; and you ought never to bleed till the Patient faints, as is the Custom of some. It is best to receive the Blood in Porringers, that the exact Quantity of it may be known.

Old Men and Children do not bear bleeding well, yet sometimes they must be blooded in a Quinsy, Pleurisie, or the like.

More Blood may be taken away from fleshy People than from fat ; also from such as are thin, if they have not been rendred so by a spare Diet and much Labour, for such have most Blood.

Some

Some Physicians give a Glister before bleeding, but it is not necessary.

Many will not bleed in the Dog-days, as if there were something special then that opposed it : But the Heat of that Time, and the Dissipation of the Strength thereby are the only things to be minded, for if the Weather be then temperate, or if Necessity urge, you may bleed.

The Jugular Veins may be safely opened notwithstanding the Prejudice of the common People, because the Veins are large, and there is neither Nerve nor Artery under them.

It is thought proper to sleep an Hour or two after bleeding, to recover the Strength, tho' it has been formerly reckoned hazardous.

It is certain that bleeding is profitable against a Plethora, whether already compleat, or but a beginning ; for the Mischiefs of a Plethora cannot be better taken awak or prevented by any other Remedy ; yet we should avoid this Evacuation as much as we may, because the Blood thereby becomes more sulphureous, and less salt, and therefore almost all Persons are apt thereupon to fall into Fevers, and to grow fat. Moreover, bleeding being a great Remedy, if it be prostituted to every little Occasion, it will become less profitable when there is need to use it for great Diseases, to which this may be added, that according to the vulgar Observation, the more familiarly any one uses bleeding, the oftner he shall need it, because Blood being often let to avoid a Plethora, the rest of the Mass will the sooner rise again to a Plethora, far otherwise than some think, who fear lest the Store of the Blood should be wasted by bleeding, seeing on the contrary by this means its Quantity becomes larger, tho its Crasis be worse ; for thus the Blood being spoiled of its balsamic Salt, and of its Salt that preserves it from Putrefaction, is instead thereof saturated with a fatening Sulphur.

Galen says, that Old Age does not forbid bleeding; you shall open a Vein in Men of seventy, says he, if the Disease require it; for there are some even of this Age that have much Blood, and are brisk, wherefore you ought not only to have regard to the Number of Years, which some do, but also to the Habit of the Body, for there are some that cannot endure bleeding at sixty, whereas there are others that can bear it at seventy; however less Blood must be taken from these than from young People. If therefore a brisk old Man be afflicted with a Pleurisie, Peripneumony, a burning Fever, or the like, there is no doubt but he may and ought to be let blood, seeing without that Remedy, such Diseases can hardly ever be cured, and if they are not able to endure the Remedy, they must necessarily perish. An old Man of seventy three Years of Age has been let blood four times in three Days, and lost thirty Ounces of Blood; and tho' the Ancients thought Infancy and Old Age could not bear this kind of Remedy, yet it matters not what the Age is, but what the Strength is; therefore if a young Man be weak, it is bad to let him blood, but a lusty Boy, and a hearty brisk old Man do safely admit of bleeding; a Child seven Weeks old was taken with a cruel Pleurisy, the Signs whereof were a violent Cough, an acute Fever, and when he was laid down in his Cradle, or held in Arms, if he were touched never so lightly on the right Side, after having coughed a little, he would cry very vehemently, with Difficulty of breathing; in this case two Leeches were applyed to the bending of the right Arm, and two Ounces of Blood were taken away, which Remedy was of that Efficacy, that the Child was quite cured the same Day of this dangerous Disease.

An Idiosyncrasy, or the singular Property of each ones Nature, makes some to endure any bleeding well, and others neither that which is large nor indifferent; yea,

yea, some are afraid and discouraged at the very mentioning of it, and swoon as soon as they are pricked.

He that would determine the Quantity of Blood that is to be let, ought to consider the Country, the Strength and Plenitude of the Body. In hot Countries that are near to the Meridian, large bleeding is not so well born as in the middle Climates. The *French*, especially in *Paris*, bleed very largely; but colder Countries that are nearer the North, seem not to bear such large Evacuations of the Blood so well, whether the Fevers be acute, continual, or intermittent.

Letting of blood may breed a Custom; thus the *Ethiopians*, who use often to scarifie their Foreheads, their Forehead itches, and Blood is redundant; as likewise does the Shoulder Blade and Arm in those who have been used to be scarified or bleed in those Parts; for the emptied Part draws from the whole, and Nature endeavours to unburthen her self by that Part which uses to be opened.

If in the Middle of a Disease, or at the Beginning, Blood begins to flow out of the Womb, Physicians lay so great Stress upon the Benefit of that Region, that tho' it flows out at an usual Time, meerly symptomatically, they dare not use any other Evacuation which may stay that Fluxion, whence it comes to pass, that in the Cure of acute Diseases, they often incur great Danger by such Scruple, as when in the Beginning of a Pleurisie, or Peripneumony, or burning Fever, the Terms begin to flow, there are few who do not let slip the Opportunity of letting blood, or if in any acute Disease they dare do it, they do it in the Foot, induced, as I suppose, by the Benefits of that Region, and being affrighted by the Dangers that are wont to happen, upon the Suppression of the Terms; but it does not become Artists to receive any Matter so indistinctly: That Evacuation of Blood by the Womb which is natural, is indeed profitable unto Women up-

on many Accounts, and is generally suppressed with great Prejudice; yet that Evacuation is not always made with a like Benefit; and therefore it is neither stopt always with the same Danger; but the like happens commonly in this, as in other Evacuations; we must therefore consider not only from whence the Blood flows, but whether it flows seasonably, that is, whether at that time, when there may be made a *Crisis* of the Disease, and when the Terms use to flow, or whether at neither of these times, but while the Disease is yet crude, and the Month is not yet quite come about, or whether it be come about, but the Disease is not ripe for a *Crisis*, or whether it be ripe for a *Crisis*, but the Month is not yet come about; for if the first happens, you may esteem the Evacuation to be very seasonable, and that the menstrual Evacuation of the Body, and the Solution of the Disease have happily jump't upon the same time; you shall therefore give way to such an Evacuation, if it be made entirely, if not, you must help it by all means; therefore you shall open no Vein, or if you do, it must be in the Leg: But if the Evacuation be seasonable upon neither Account, then matter it not, but let blood where, and as much as the Disease requires, abating only so much of the Quantity as you think may be supplied by the Fluxion that casually happens; therefore if it be a Pleurisie, let blood in the Arm, not mattering tho' it flow out of the Womb; if the Evacuation come before the usual Day of the Month, and yet happen fitly for a *Crisis* of the Disease, the Rule of a seasonable *Crisis* shall be observed to let it alone if the Flux be large enough, if not you must help it; but you must not hinder or divert it upon any Account, nor must you attempt another Evacuation, and if it be unseasonable for the Disease, but comes at a due Time of the Month, if so be the Disease be indifferent to upper or lower Evacuations, as suppose the Stone in the Kidnies, or

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be without a certain Seat, as a Fever, Blood shall be let out of the Leg, if there be need to let it: But if the Disease require Evacuation by the upper Parts, and be urgent, the Physician may bleed alternately above and below.

Bleeding by a large Orifice helps more than bleeding by a straight, when the Quantity of the Blood that is let is equal, because it has made a more sudden Change in the Body, when the Blood is poured out by a large Hole.

Some esteem so much the first time one is let blood, that they will not use it but in great Cases; because they think, that like an unusual and first Remedy, it may cure a Man of great Diseases, and this vulgar Opinion seems to be justified by what *Hippocrates* writes of the first Eruption of the Terms, and the first Copulation; and *Celsus* says, if any Kind of Disease happens in Infancy, and ends neither when a Man comes to Maturity, nor upon the first Coition, nor in a Woman upon the first flowing of her Terms, the same is generally of long Continuance.

It is discussed by some later Physicians, how long we must abstain from Meat after bleeding. *Galen*, after having bled a young Man sick of a Synochus without Putrefaction, gave some Food two Hours after. Others have said that we may allow Victuals one Hour or two after bleeding, tho not much: But this is a thing for the Physician to guess at, according to the Quantity of Blood that is let, and the Strength of the Patient's Faculties; for *Galen* stayed two Hours, because he let blood very plentifully, whereby his Strength and Spirits were weakened, so that he fainted away. But we that bleed far more sparingly, and do not so much diminish the Heat, Spirits, and Strength, have no reason to tarry so long.

In the Diseases of Children, and of Women with Child, the Physician consults well for himself, and his

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Patients, if he be present when they are to be bled; for those who are intrusted with that Operation, being too bold, do suffer the Blood to issue out too largely, and if any unfortunate thing happen, it is presently ascribed to the Physician.

When a Fillet is tyed about any Member, and the Vein that uses to be found in that Part does not appear, but something that is round is felt deep under the Skin, of which you doubt whether it be a Vein or not, presently loosen the Fillet, if it be a Vein, it also growing lax, will fall down, and be no longer perceived by your Finger till you bind the Member again: but if, when the Fillet is loosened, that which you touched feels as it did before it was tyed, then use not your Lancet, for it is not a Vein but a Tendon, or the Head of a Muscle, or something beside a Vein, and the Arteries beat where they are, whereby both their Situation and Depth become manifest, even to a meanly experienced Artift.

If when you have occasion to bleed, the Vein do not appear, a large Cupping-glass, with much Flame is to be fixed upon the Part, and that will make the Vein shew it self.

In bleeding there often happens a swooning or fainting away, which uses to cause greater Fear in those who are present, yea, in Physicians that are young Practitioners, than Harm to the Patient: This happens not thro' the Fault of the Artift, but the Softness of the Patient's Mind, which too readily disturbs the Spirits; but this may be easily prevented, if the Patient lye along, and hold some Water or Wine in his Mouth whilst the Vein is cut and the Blood flows out; if he faint notwithstanding, stop the Blood by laying your Thumb upon the Orifice, and sprinkle his Face presently with cold Water. If the fainting continue, pinch his Nose also, and when the fainting is over, taking off your Thumb, let as much Blood be taken

as seems good to the prudent Artift, and cease not to bleed as the over-fearful use often to do.

We use Leeches where Bleeding and Cupping-glasses cannot be applied, as to the Nose, Lips, Fingers, and Toes, Womb, Anus, and the like; also to Children and others from whom but a little Blood ought to be taken.

The best Leeches are in clear Water, of moderate Bigness, and of a liver Colour, the Belly reddish, the Back greenish with golden Streaks; the rest are venomous, especially those that are brown, thick-headed, and that live in impure Waters. These little Animals have little sharp Teeth, whereby they bite and stick to the Skin of Men and other Animals. That they may suck the greedier, anoint the Part with a Drop of Pigeons Blood, or of the Blood of a Chick, or rub the Part gently, or prick it a little, and hold them with a Rag, and not with the naked Hand. When they stick, if you design to bleed freely, you must cut off their Tails, for so the Blood will drop from them; you must take care that none of their Teeth remain in the Part, for so the Wound is made incurable, and Death often follows; it is therefore better to let them suck till they are satiated, and till they fall off of themselves, or you may sprinkle Salt upon their Heads to hasten their falling off, and instead of them you may apply others to evacuate a sufficient Quantity of Blood.

Our Surgeons and Apothecaries provide Yearly a great Stock of them, and keep them in Glasses, casting in a little Sugar sometimes to nourish them. But it may be doubted whether they are made better by this means, perhaps they become more virulent, and worse hereby. It is false, that being applied to the Anus, they suck away melancholy Blood from the external or internal hemorrhoidal Veins; for first, that Vein has not more melancholy Blood in it than any other,

neither do they carry it from the Spleen, as the Ancients thought; yea, the Spleen is not the Receptacle of Melancholy, as the Ancients thought.

If Leeches are to be applied to the hemorrhoidal Veins, first let the Fundament be fomented with a Decoction of Mallows, or the like.

Cupping-glasses are made of Glass or Horn, or the like; they are to be applied to carnos Parts, and stick close to them: They must not be applied upon Tendons or Arteries. They are to be applied after the Part is well rubbed with a linnen Rag. Those that work without Fire are either made of Horn or Wood, and a Hole is in the End of them, through which the Air is drawn, when they are placed upon the Part. Those which are applied with Fire have a little Flax in them, which is to be fired just as they are about to be put on: But lest the Flax should burn the Flesh, it is fastened to the Bottom of the Cupping-glass with a little Wax or Turpentine. Those which are without Scarification draw out only the Blood and Humours from the neighbouring Parts, so as that they may the better transpire through the Skin: But such as are applied with Scarification sensibly evacuate many Ounces of Blood and Humours, and much more if a Cupping-glass be applied before the Scarification. The Use of Cupping-glasses is very effectual in many Cases, especially to draw out any malignant thing from the Body: But they are more painful than bleeding.

Frictions are made with hot Cloaths, with and without Pain, and till the Skin is red. The Ancients used them for Revulsion, supposing that so the Blood and other Humours about to flow to the Head might be drawn to another Part, suppose the Back or Arm; but Frictions do not operate so powerfully in this Case, as to hinder the Flux of any Humour to the Head, or if they do any such thing, it is of so little Duration

and Efficacy that it does not deserve the Name of Revulsion; therefore I think Frictions serve chiefly to make the Blood flow more plentifully to the Skin, and to carry off any ill thing mixed with it through the Pores of the Skin: They also ease small Pains of the Head, and assuage an Epileptic Fit; such as are strong and painful are proper for sleepy Diseases.

Frictions are also very proper for old Men; they hinder the Humours from falling upon the Joints, and help Digestion, and if performed in due Time, that is, having eased the Body of its Excrements, they cheer the Body, and corroborate the natural Heat, and excite the vital Faculties; whence the Distribution and Concoction of the Food is more easie and ready. They are very proper for old Men in the Summer and in the Autumn, having first voided the Excrements of the Belly and Bladder.

The Use of Ligatures is rare now a-days, for they do not that which many expect from them, they are sometimes used in violent Hemorrhagies, so the common People are wont to bind the Fingers of a Woman that has too many of her Courses with Silk, and the Arms and Legs for bleeding at the Nose.

An actual Cautey is a red hot Iron of a certain Figure to burn some Part of the Body; it is used to stop hurt Arteries, and a Flux of Blood. It is also used for a Caries of the Bones, and to make Issues: But this is counted a cruel Remedy, and is therefore seldom used, especially seeing the thing can be done by a potential Cautey.

A potential Cautey, or an Eschareotic is of great Use in Physick for opening the Breast, Imposthumes, and for taking off proud Flesh; but Care must be taken of the Nerves, Tendons, and great Vessels. Care must be also taken that the Caustic do not lye long, or dissolve so much as to corrode the neighbouring Parts. To prevent this, Plaisters with Holes in them are first

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to be applied to the Part for a Defensive, and the Caustic is put into the Hole, or it is kept close by half a Nut-shell bound hard on.

Blisters are also of the Nature of a Caustic, and work much after the same manner, only they are weaker. They are of great Use in malignant Fevers and sleepy Diseases, and in other Diseases, when we would evacuate some acrid Humour from the Blood: But in the Application of them care must be taken of the Tendons and Nerves.

Issues are certain small Ulcers made by Art in divers Parts, they are made either by an actual or potential Caution, or they are cut. They are frequently made in the Limbs, and sometimes, tho rarely, in the Neck. In making of them have a care of the Beginning of the Muscle, chuse the Middle or the End of it, but always let the Place be betwixt two Muscles, as in the Arm betwixt the Deltois and Biceps; in the Thigh in the Inside the Distance of two transverse Fingers above the Knee.

Issues evacuate noxious and superfluous Humours, whilst they distill betwixt the Muscles, or are carryed about them with the Arterial Blood; therefore they are of great Use, and prevent Diseases.

A Seton is a silken Thred, or a Skein of Silk waxed, and with a Needle, conveyed through the Flesh. It is made in the Neck, betwixt the first Vertebra and the fifth, also in the Legs and Arm; at the Beginning you must provide against an Inflammation; therefore apply Digestives. The Skein must be dayly moved till the Disease ceases; it works more powerfully than an Issue, but is much more troublesome, and therefore is seldom ordered till that has been found ineffectual.

The general Ends of Issues is the Evacuation of Matter offending and dayly accruing.

Issues as well as Blisters drain out whatsoever Humours are fixed within the Skin, and anticipate morbid Humours that are wont to be carried to other Parts that were before weak and long afflicted, and so free sometimes one Part, sometimes another, and like a Bullwark defend them from the Enemy; hence the Matter, whether arthritic or nephritic, or colical, yea sometimes the paralytic or the scorbutic Matter as it passes out of its Fountains to its Nests, or diseased Parts is often intercepted, and so is carried out. Issues also, like VWater-furrows, made to drain the Oziness of the Earth do by little and little drain out the Humours that are settled in any Part or Region of the Body, and are there doing Harm, and so they either prevent or cure a morbid Disposition.

From these various ways of helping, whereby Issues are wont in general to profit, it is easily gathered for what Diseases they are chiefly requisite; for tho there be almost no Disease to which this Remedy is either hurtful or unprofitable, yet it seems more necessary in some Cases than in others, it is commonly prescribed for almost all Diseases of the Head both internal and external, for the convulsive Motions of Infants and Children, for their Ophthalmy and strumous Humours; nor is this Remedy in less Repute for Diseases of the Breast, as also for those of the lower Belly: But however profitable and benign it be of it self, it is not agreeable for all; for there are two Sorts of Men, who tho they are diseased, may not have Issues, namely, because it evacuates too much in some, and in others less than it ought, and in the mean time is very painful. First, it is not convenient when it evacuates too much, or spends the Moisture of the Spirits. It has been observed in some, that an Issue made in any Part of the Body pours out an Ichor immoderate in Quantity, and vitious in Quality, which is thin and stinking, and often colours the Pease and Coverings black

black, and by the too great Flux thereof, the Strength and Flesh are wasted; for the corruptive Teint of the Issue being communicated to the Blood, does in some sort deprave the whole Mass, whereby it is rendred less nutritious. Secondly, Issues are forbidden, some on another, and indeed, on a different Account, namely, because when they evacuate little or nothing, they vex and pain very much the Part wherein they are made; for such as are of a cholerick and hot Temper have the their Mass of Blood thicker, and less diluted with Serum than it should be, and the Frame of it too strict; and such a Solution of Continuity being made and continued for the Issue, the Blood it self sticks in the Passage, and so being extravasated, causes a very painful Inflammation, and in the meanwhile, seeing such an Issue pours out but very little Ichor, it is as unprofitable as troublesome.

For Diseases of the Breast Issues between the Shoulder-blades, as also in the Arm or Leg are good to evacuate and anticipate the Humours that are flowing towards the Lungs, as also to call out those that are already deposited there.

We know by Experience how an Issue made in the Thorax it self, between the Ribs, does sometimes more immediately derive the tabific Matter from the Lungs. *Aquapent* orders the making two Issues in the Hollow under the Middle of the Collar Bones against Disillations upon the Breast.

By an Issue in the Groin is sometimes happily cured, a great Lumbago or Pain in the Loins, when it would yield to no other Remedy, also an inveterate Sciatica; for the glandulous Emunctories that are in that Place imbibe very many Recrements of the Blood and nervous Liquor, which if they be forthwith and continually sent from them by a fit Emissary, must needs contribute much to free the neighbouring Parts from any morbidic Minerals. Such have Issues made in the Groin

as are not married, and such as are well in Years. They are approved for the Cholic and Pains of the Bladder, for the Gout, and a stubborn Itch.

Some in *England* are of Opinion that an Issue disposes to Barrenness, on which Account married Women, and such as design Children, are strictly forbid the Use of them, and certain barren Women that had Issues are alledged; it were easie to mention many more barren Women that have no Issues, and many fruitful Women that have.

Let the Bandage of the Issue be moderately tyed, for a loose Bandage keeps not the Pea in the Issue, and a too strict one presses out all the Moisture, and causes the Issue to become quite dry. A Lady wore an Issue in her left Arm for many Years with very great Benefit, but by a too strict Bandage the Place of the Issue was so compressed, that there seemed to be nothing but Skin and Bone, and upon leaving the Fillet off, and by applying only a strengthening Plaister, the Issue ran very well.

Before an Issue is dried up, you must consider the Age, the Constitution of the Body, the Matter offending, the Part sending, and the Part receiving. If an Infant being troubled with the Falling-sickness, for instance, an Issue be made in the Nape of the Neck, and a regular Diet withall be prescribed the Nurse, and fitting Medicines given, whereby the Fuel of the Disease may be subtracted, and the Head strengthened, so that there be no Suspicion of the Return of the Malady for a Year together, the Issue may be safely closed up; for if it should be continued any longer, the good Juices may flow out as well as the bad, and the Part may be debilitated. In a Man of middle Age, his present State is to be compared with the former, which if it be become better, and while the Issue has ran he has not suffered a Relapse, it may by little and little be obliterated in the Nape of the Neck, or in
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the fore Part of the Head, by lessening the Pea by degrees, and a new one may be made in the Arm for Security, which also for a while may be dryed up. But let old Men wear them to the last, namely, those whose natural Heat is weak, and in whom there flows out Plenty of Matter. VVe must consider also in VVo-men with Child, whether the innate Heat be so brisk, as altogether to consume the morbid Matter, or whether the offending Matter find some other VVay. From all which we may infer that there is no definite Time of wearing an Issue, and that Death does not always follow closing them up.

The Ancients practised Scarification far more confidently and frequently than we now a-days, who use it in no other Cases than in the Application of Cupping-glasses, and in the Cure of Gangreens: But it is of wonderful Efficacy to ease all Pains that invade the outward Part of the Body: One being afflicted Night and Day for many Months together with venereal Pains in his Leg, and could be eased by no Medicines, was cured by the Help of Scarification.

The *Ægyptians* used to scarifie the Skin in very many Places.

Baths, as they are very profitable used aright, so they are dangerous used amiss: For some are to be bathed gently, some more strongly. The Ancients were wont in Baths to use hard Scrapers made of Stone, or of some Metal, or of the hardest Woods, to cleanse off the Filth from the Skin: But those who are to be used more gently, must dry their Bodies only with wiping them with Sponges or linnen Cloaths.

Bathing wears off Lassitudes, for it supple the Joints, and loosens the Skin; wherefore whether a Man be troubled with spontaneous or nonspontaneous Lassitudes, he can use nothing better than a Bath, unless there be either such a Fullness or Badness of Humours, that it is fitting to bleed or purge first.

Bath-

Bathing after a long Journey takes off Weariness.

CHAP. XIX.

Of Alexipharmics, Cordials, Diaphoretics, Diuretics, and Anodynes.

Those are reckoned for Cordials that assist the Heart labouring in any kind ; wherefore one is said by Authors notably to strengthen the Heart, another to keep it unhurt by any Putrefaction, others to relieve a weak oppressed Heart, to cure its *Tremor* or Fainting, and to preserve it from Corruption. Moreover, because in the Plague, Small-pox, and malignant Fevers, the Heart is believed to be seized or beset with Poyson or Malignity ; therefore the Remedies that are wont to help in these Diseases are not called simply Cordials, but Alexiteries, and Alexipharmics. This Opinion concerning both Cordial and Alexiterial Medicines seems to rise from hence, in as much as the Heart is commonly believed to be the Beginning of all Life and Heat, and that therefore our Health and Death depend on its immediate Affection, hence what things soever recreate the Soul are supposed to do it, as they are benign and friendly to the Heart.

As to Cordials, by which the too strait Frame of the effervescent Blood is loosened and opened for the setting at Liberty the febrile Matter, and other Recrements, those are of Affinity with some Diuretics and Diaphoretics, yea, sometimes they are of common or reciprocal Use, in as much as the vitiated Crasis of the Blood sometimes cannot be relieved, unless its Frame being first unlocked, there lye open an Exit for discharging the Serum by the Reins, or the Pores of the

the Skin. Saline Medicines do chiefly execute all these Intentions of Cure; for the opening of any Body, whether liquid or solid, is hardly performed but by a saline Key; for commonly all Concretion or Compaction is from a Salt of one Sort, and the Dissolution from some of another Sort that snatches into its Embraces the first Salt; therefore we reckon Salines among Cordials, no less than among Diuretics and Diaphoretics; because there is the same Reason in all. In the first Rank Cordials indued with a volatile Salt offer themselves, and are justly preferable to all the rest, as Spirit of Harts-horn, of Blood, of Sal-armoniac, the Spirit of Sculls, the Salt of Vipers, and the Powder of Toads; such Remedies as these have recalled many from the very Jaws of Death.

The second Place among Saline Cordials is of Right owing to Remedies indued with an Alcalizat Salt; for these are commonly reputed notable Cordials; of this Sort are the Bezoar Stone, Pearls, Corals, the Bone of a Stag's Heart, the Horn of the same, the Powder of Ivory, the Eyes and Claws of Crabs, and other Powders of Stones and Shells, which common Experience witnesses to be often given with Benefit. To this Class of Cordials are Bole-armenic, Lemnian, and sealed Earths, and other chalky Medicines deservedly referred, but not upon the Account that they succour the labouring Heart, but because they destroy the predominancies of an acid or fixed Salt, either in the Bowels or in the Mass of Blood, and correct the Enormities produced thereby.

Acid Medicines, or such as are indued with a fluid Salt are to be reckoned in the List of Cordials, for these are esteemed by most to be notable Alexiteries against the Pestilence, wherefore in the Cure of malignant Fevers, Treacle and Bezoartic Vinegars are highly cryed up, yea, Vinegar or acid things are usual Ingredients in Waters distilled for the same Use:

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For the same Reason Spirit of Vitriol, the Juice of Citron, Sorrel, Pomgranates, and the like, are reckoned for Cordials, and Alexiteries, and that indeed justly; because these do excellently dissolve the Combinations of fixed Salts with adust Sulphur; and therefore, by such Remedies as these, the Coagulations and Extravasations of the Blood that use to happen in malignant Fevers are often prevented or cured. For the same Reasons for which the foresaid saline Medicines are reckoned for Cordials, others also, whose Basis is a fixt Salt, are reputed such, or are put into their Compositions; for seeing Salts of divers Sorts are bred in our Body, and they commonly pass from one State to another, hence not one Kind of Salt, but Salts of different Kinds ought to be given according as the Intention is. A nitrous Salt is also justly numbred amongst Cordials, and is accounted a famous Antipuretic, in that it takes away Thirst, and bridles the febrile Heat.

Moreover, some Medicines have the Name of Cordials, because they exert their Virtues upon the Spirits, and more immediately than upon the Blood. These Medicines are fitly enough reduced to two Heads, and as they are gentle or rugged, attain the same Scope, namely, they either erect and confirm the animal Spirits by cherishing, and as it were, gently and softly stroaking of them, or else by vexing, and as it were, spurring of them, they drive them into quicker, and sometimes more regular Motions. The Cordials of the first Sort, as soon as they are swallowed, nay sometimes, being but tasted, exert their Virtue, and by a grateful Appulse, recruit the Spirits that reside in the first Ways; then by the Continuity of these, the same Ovation being communicated successively to the other Spirits, shortly undulates through the whole Frame of the sensitive Soul, so that both the Brain, and also the *Præcordia* being irritated with a
fuller

fuller influx of the Spirits, exulting as it were, they perform their Functions more briskly and chearfully. For this purpose serve the Waters commonly called Cordial; also the preparations of Musk and Amber, and the Aromatic Powders that are mixed with them. Such things as have a grateful Savour or Smell, or are pleasant to look upon, inasmuch as they recreate the Animal Spirits, are reckoned also among Cordials. In the mean time, other Cordials of this Classis, the first ways and mass of Blood being almost untouched, seem to operate first of all in the Brain; of which sort are some Cephalics, as Sage, Betony, Rosemary, Ver-vain, and the like. There are another sort of Cordials that operate in a different manner, and help wholly on another Account: These do not gently cherish the Animal Spirits, and cause them to be expanded equally, but rather irritate them, and make them run and be carried this way and that way; and being thereby rouzed, they leave their former Disorders, and of their own accord return into regular Order. Thus it is usual in Swooning, Fainting, Oppression, or Spasm of the Heart; and in almost any other failings, languors, or irregularities of the Spirits, to give inwardly Spirits of Harts-horn, of Soot, of Sal Armoniac, or Tincture of Castor, or *Assa Fetida*, with other Liquors: Or to hold to the Nose these and the like, as especially Volatile Salts, and Empyreumatical Chymical Oyls. Besides, it may be sometimes good in suddain defections of the Soul, to sprinkle Cold Water on the Face, to pinch the Nose, to shake the Body very much, and sometimes to strike a Box on the Ear: Such Administrations as these give help, inasmuch as they Rouze up the Animal Spirits, being oppressed or distracted, or employed other ways than they should, and Command them to their former Offices.

Great Caution is needful, that Men indulge not themselves too much in the use of Cordials; for many

ny eminent Men and Women, from the more frequent use of these, fall into this sad Custom, that it has become necessary to take a Draught often in a Day, either of some generous Wine or Spirit, or some strong Water; yea moreover, Nature being a little accustomed to extraordinaries, remains not long content with the same, and therefore they increase them daily, and repeat them oftener; so that at length the Stomach can bear, or digest nothing moderate, but still desires stronger and hotter; and the other Viscera, especially the Liver, are so dried and parched thereby, that the Blood being lessened as to its quantity, and depraved as to its Crasis, Diseases and Death supervene. There are sundry occasions that bring Men into this bad Custom of sipping Cordial Liquors; as sudden Faintings, which are perhaps occasioned by Grief, toilsome Labour, vast Sweats, or acute Pain; also when one has eaten something that agrees not with his Stomach, and causes a weight and nausea, or when a Swooning, or Stupor, seems to be impendent through a spasmodic disposition, yea for many other causes it is usual to guzzle vinous Spirits; and then after that, such Cordials being taken sometime, begin to be agreeable, and delight, the Mass of Blood being a little more freely expanded, and kindled by every taste of them, the whole Hypostasis of the Soul is thereby amplified, and excited into a kind of Ovation; which subsiding again, the Soul remembering that Complacence, and being not content with her present State, affects the same again, and craves after more; wherefore upon every trouble of Body and Mind, as soon as the Spirits sink a little, a Cordial Draught is presently desired to raise them again; and so the Fabrick of the Body is shattered: Nor does this evil Custom prevail only among Drunken Companions, but sometimes learned Men, and fine and ingenious Women, that they may the more improve and exhilarate their

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Genius, sip often hot Spirits and Waters, or *Aqua Vita*, tho' it is improperly called so, and thereby undermine their Health.

When the Stomach languishes, thick Alexipharmics are more commended than Liquid, that they may stay there the longer. When the Heart is affected, Liquid are better, because they penetrate more speedily.

In Hypochondriac Cases, Cordials are sometimes to be used.

The Ancients used Leaf Gold with many Medicines, but to what purpose, unless to please the Eye, I know not; for its substance is too solid and compact to be resolved and brought to act by our Heat.

No great trust is to be had to Bezoar Stone; for if the Faculties that are ascribed to it, are granted to be true, yet because its dearneſs makes many that sell it endeavour to counterfeit it, we can hardly have any but what is adulterated; for the Writers of *Indian Affairs* say that it is very rare, and dearer among the *Indians*, than with us.

Harts-horn is not much worse than the Bezoar Stone, or Unicorns Horn, against Poisons, and poisonous Diseases; for it defends the Heart from malignant Vapours, it cuts the toughneſs of Humours, it opens obstructions of the inward Viscera; and by its penetrating quality resists the putrefaction of the Humours.

Treacle is also a great Cordial, and very proper against Poison. Many that have been subject to Swoonings, without evident cause, have bin cured by it.

Many doubt whether precious Stones have any Cordial Vertue.

Among Alexipharmics, Tormentil and Bole are worst for those that have a dry Belly; for they cause Obstructions.

Sulphureous Spirits kindle the Sulphur of the Blood; Volatile Urinous ones rarifie it, and acid Spirits tame, dull, or blunt it. All these used inwardly, restore

the heat and motion of the Blood, increase and invigorate its Balsamic Oleous Parts, whence Apoplectic, Hysteric, Cordial Spirits, and the like, revive the Spirits, remove Fainting, and recall the languishing Faculties: But seeing both these, and the rest, are very active, they are all of them to be given warily; for being given unseasonably, they fill the Head, and intoxicate, they deject the Appetite, and make Men Pthysical and Hydriopical.

Diaphoretics, as to the way of their working and operations, have great Affinity with most Cardiacs, commonly so called, insomuch that many of both kinds are of a common or reciprocal use; and seeing they differ chiefly, only as to their greater or lesser efficacy, when we are bound to pass from one Genus to the other, generally we need only increase or lessen the Dose, and chuse the fittest time for administering them.

As to the various kinds, and preparations of the Matter, whereof Sudorific Medicines are made, they are generally either the integral, or elementary Parts of some mixed Body, *viz.* Either natural Concretes are given in their whole Substance, either simple or extracted, as when the Leaves, Roots, or Seeds of *Carduus*, *Contrayerva*, *Angelica*, or the like, are taken in Powder, Decoction, Conserve or Magistery; or Diaphoretics consist of the Particles of this or that Element, *viz.* spirituous, sulphureous, or saline, either simple, or some prevailing over other: As if a Salt, Spirit, or Oyl be extracted from *Carduus*, or other vegetable, mineral, or animal Body, and be reduced into the Form of a Medicine, either by it self, or with other Preparations.

We will briefly run over all, or at least the chief Species of them. First, Diaphoretics, whose Vertue consists in the Integral Particles of the whole Concrete, being unequally mixt, seem to be indued with some

one Element more eminent than the rest, viz. a Saline, and to owe their Vertue chiefly to it. Now that Salt upon which the hydrotic Vertue depends, comes under a double State; for in some Concretes it is volatile and acrimonious, or bitter; in others alcalizate and fixt in a sort; first, in the former Rank are most Vegetables esteem'd Antidotes by the Ancients, such are the Leaves of Scordium, Carduus, Scabious, Perwinkle, the Flowers of Marygold, Camomile, the Roots of Burdock, Zedoary, Galingal, and the like; also the Confections of Mithridate, Treacle, Diascordium, the Decoctions of Guaiacum, Box, and the like, are reckoned among these. Secondly, The other sort of Diaphoretics which, while they consist of the integral Parts, of the mixt, have an alcali Salt predominant, as Stones, and the bony or shelly Parts of Animals and Vegetables, as Bezoar, Pearls, the Eyes and Claws of Crabs, and the like, whose Diaphoretic Vertue proceeds chiefly from an alcali Salt. Hydrotic Medicines also, which after a spagyricall Analysis, owe their Vertue to this or that sort of elementary Particles, being framed out of divers Subjects, and with a different Preparation, are chiefly either spirituous or saline, or both together combined one with another, or with some sulphureous Particles; for such as are wholly, or for the greatest Part sulphureous, are less proper for this Intention. To the spirituous we refer hot Waters, and all sorts of Liquors indued with a vinous Spirit, such as are commonly distilled by Chymistry out of the Fruits or Juices of Vegetables, or ripened by Fermentation, or resolved by Putrefaction, as the Spirits of Wine, of the Berries of Juniper and Elder, of black Cherries, and the like. Such vinous Liquors as these being taken inwardly, procure Sweat.

Saline Preparations also of divers kinds, and different States are prescribed successfully for the procuring Sweat.

To Diaphoretics, whose Basis are Spirits, with the other elementary Particles combined (as for example, a Dram of Mixtura Simplex in a convenient Vehicle) are referred those which consist of a Spirit ; a fixt Salt or Sulphur combined ; of which sort are the Tincture of Salt of Tartar and Antimony, the Dose whereof is from one Scruple to two in some Liquor. Moreover, distilled Waters, wherein the spirituous Particles are diluted with the watry, use to be given with Success for provoking Sweat ; the Doses of the foresaid Waters may be actuated by the Addition of chymical Liquors or Salts. Medicines of this sort being endued with a vinous Spirit are chiefly, and almost solely profitable for old Men, and for such as are endued with a cold Temperament, or are subject to the Palsy or Dropsy. But in a hot Constitution, and where there is a Heat of the Viscera, or a febrile Effervescence of the Blood, they use to do more Hurt than Good, in as much as they rarifie the former, and accend the latter too much. The Diaphoretics which have a saline Basis, as they are of a various Nature, viz. accordingly, as it is a volatile, fixed, acetous, or nitrous Salt, so they are of a different Use and Operation, whence in some Cases one sort is better, and in others another, or another. A fixt and volatile Salt are best for those whose Blood is very full of a serous Humour : Besides, if the Liquor that waters the *Viscera* and *Genus Nervosum* do at any time wax eager, as it uses to do in Dropsies and Cacochymies, and in those who are subject to spasmodic Diseases ; these Medicines are more profitably administered for procuring Sweat. Diaphoretics also which have a nitrous Salt for their Basis, seem to help in the same Cases, almost as the former, consisting of a fixt and volatile Salt. Diaphoretics, whose Basis is an acid Salt, are chiefly profitable against the Predominancies of a fixt Salt or Sulphur.

Some

Some Medicines that are wholly, or for the greatest part sulphureous, are commonly reckoned in the Number of Diaphoretics, as some natural Balsoms, and some factitious ones, also chymical Oyls, especially those of Guaiacum, Box, Camphor, Harts-horn, and Soot; likewise the resinous Extracts of heavy Woods, with many others, which tho of themselves they conduce little towards the provoking of Sweat, yet being joined with other saline things, they are not altogether unprofitable, in as much as in a colder and too phlegmatic Constitution, sulphureous saline Remedies do rarifie the over-watry Blood, and dispose it to a freer Evaporation, no less than spirituuous things.

The Basis of a sudorific Diet-drink are the Decoctions of Liquors for the curing of the Pox, and some other chronical Diseases deeply rooted in the Blood and Humours; for very intense and frequent sweating, daily for a long time, is requisite for the Cure of some Diseases, viz. not only that the Impurities and Corruptions of the Viscera and Humours may be carried off, but also, that the morbidic Tinctures that are deeply imprinted thereupon may be wholly destroyed: For this purpose it will not be enough to give some sudorific Powder or Bolus now and then, but an entire Diet ought to be ordered for this Intention; wherefore let all the Drink be a sudorific Decoction, after one Dose whereof taken in the Morning, let plentiful sweating be provoked, making use besides of the Heat of a Bath or Hot-house. Moreover, seeing by this means both the Pores of the Skin are unlockt, and Nature also is inclined to sweating all the Day after, the Recrements of the Blood and nervous Juice will evaporate by Perspiration continued all along by the Use of the same Drink. By this Method, not only the French Pox is safely, and for the most part very certainly cured, but also some other stubborn herculean Diseases are sometimes happily remedied.

All Humours are not profitably lessened and evacuated by Sweat, but only some; not Blood nor Choler, but all sorts of Flegm, and all Serum, as well the watry as the salt Muriatic, the acid and sower. But glutinous Flegm, seeing it is not so fit for Motion, ought first, or at the same time, to be incided, attenuated, and made fluid, that it may the more easily be driven forth by or with Sweat. An acid sower Humour ought also to be prepared for its Expulsion by Sweat. That the mentioned Humours are driven and expelled by the Pores of the Skin, and so by Sweat, appears by the Sweat it self, which sometimes comes forth glutinous, often watry and insipid, sometimes muriatic or brine-like, sometimes also somewhat acid or sower.

There are but few true sudorific Medicines, and among these Opium is the chief; for the reason why Treacle or Mithridate cause Sweat, is wholly from the Opium that is mixed with them: For these two Electuaries prepared without Opium do not provoke Sweat at all.

The most convenient Time for sweating is the Morning, and that on an empty Stomach; for then the Sweat comes out more easily and plentifully. Note, that after sweating Decoctions, purging is necessary to carry off the gross Excrements.

The Origins of many Diseases happen for want of a due Separation of the Serum; but as to this Separation, seeing there are Faults of divers Kinds, the Offence is for the most part either in Defect or in Excess; for sometimes the Serum does too pertinaciously adhere to the Blood, and on the contrary, sometimes it parts too soon from it, and in this regard the Blood being not able to contain the Serum, doth spue it out of the Mouths of the Arteries in many Places, and almost every where, and so depositing it in the Viscera or Habit of the Body, occasions an Ascites or Anasarca; and sometimes, sending it off immoderately to the Kidneys,

Kidneys, it causes a Diabetes, when the Blood is too tenacious of the Serum ; for the most part it is either over-hot through a Fever, having its Frame too strict, and the thicker Particles so incorporated with it, that the thinner cannot easily get therefrom ; or being filled with scorbutic Salt and Sulphur, it becomes very clammy and tenacious, so that the Serosities difficultly separate from the rest. And seeing the Departure of the Serum from the Blood is hindered or perverted so many ways, diuretic Medicines also are of a different Nature and Operation, which yet may be distinguished, first, as to the End, according to which they respect the Mass of Blood, or the Kidneys, or both together. Secondly, as to the matter, in which respect they are either sulphureous or saline ; and these again are various, according as the saline Particles are in a State of Fixity, Fluor, or volatility ; or are moreover nitrous or alcalizate. Thirdly, As to the Form ; these Medicines are of divers Kinds, viz. Drinks, Powders, and the like.

When the Blood, through an Incorporation, and mutual Combination of the fixt Salt with the Sulphur and Earth becomes so thick and tenacious, that the Watry Particles do not easily part from the rest, the Diuretics, which may loosen its Frame, and fuse the Serum, must be of such a Sort as are endued with a volatile or acid Salt ; for such Particles do chiefly dissolve the Combination that the fixt Salt has entred into. And seeing this Disposition is common, both to the Fever and Scurvy ; in the former the most proper Diuretics are both the temperate Acids of Vegetables, and also the Salt of Nitre, the Spirit of Sea-salt, of Vitriol, and the like ; likewise those endued with a volatile Salt, as the Spirit of Harts-horn, of Sal Armoniac, the Salt of the Juice of Vipers. In a scorbutical Disposition, when the Urine is both little and thick, the Juices of Herbs and acrimonious and acid Prepara-

tions are of notable Use, also the Salt and Spirit of Urine, of Sal Armoniac, of Tartar, and the like.

Sometimes the Blood keeps not its Serum long enough within its Compages, but being subject to Fluxions, or rather Coagulations, it deposites the Serum here and there in great Plenty: It raises Catarrhs or Humours in divers Places, or the Blood being habitually weak, and inclining to Sowness, is apt to coagulate as to its thicker Particles, so that in the Circulation, the thinner being thrown off every where, and falling upon the weaker Parts, cause sometimes cephalic or thoracic Distempers; sometimes an Ascites, or Anasarca, and from a like Cause we think a Diabetes also springs; for many dangerous Diseases, which are erroneously ascribed to the Discrasies of the Viscera, arise from this Cause; namely, in as much as the Blood, being of an evil Temper, and liable to Coagulation, cannot continue the Thred of the Circulation entire, but in divers Places deposites the Serum that is too apt to depart from it. The Diuretics to be administered in this Case are such as do not fuse the Blood, but take away its Coagulations, as are those endued with a fixt, volatile, and also an alcalizate Salt. Moreover, those that strengthen and restore the Ferment of the Kidneys for these Purposes are sulphureous, and mixt Diuretics, the lixivial Salts of Herbs, Shell-powders, the Salt and Spirit of Urine, and the like; Hog-lice, the Roots of Horse-radish, the Seeds of Smallage, Nutmeg, Turpentine, and its Preparations, and the Spirit of Wine: The Vertue of all which is not to fuse the Blood, and to precipitate the Serosities out of its Mass, but to dissolve the Coagulations of the Blood, so that its Compages recovering an entire Mixture, and being circulated more quickly through the Vessels, it resorbs the Serum that was every where extravasated and deposited, and at length delivers it to the Kidneys to be sent off.

Among

Among the Diuretics endued with an acid Salt, are the Spirits of Salt or Nitre, also the Juice of Lemons and Sorrel; white Rhenish Wine and Cider are of greatest Note with the Vulgar, for these alone fuse the Blood, and precipitate it into its Serosities, as when an Acid is poured into boyling Milk: But this happens not alike to all. In an healthful Constitution the Salt of the Blood is partly fixt, partly nitrous, and partly volatile; also in some scorbutical and dropfical People, it becomes commonly fixt; wherefore in all these Cases, Diuretics endued with an acid Salt are given with Success: But in catarrhous Distempers, and in some dropfical and scorbutic, when the saline fixt Particles of the Blood are promoted to a State of Fluor, and the volatile are depressed, as often happens, acetous Remedies use to do more Hurt than Good, in as much as they yet more pervert the Blood that is already degenerated from its right Crasis, so that Medicines indued with a fixt or volatile Salt will be more profitable for these: As for example,

Take of choice white Tartar, of Sal-prunella, each a Dram and an half, of Crabs-Eyes one Dram, make a Powder; the Dose whereof is from half a Dram to two Scruples, in a fit Vehicle, once in six or eight Hours.

That Medicines indued with a fixt or lixivial Salt provoke Urine, appears plainly enough from the vulgar and empirical Remedy, that is wont to be given for the Cure of Dropsies, viz. it is usual in an Anasarca, and sometimes in an Ascites, when the Bowels or Flesh swell very much, by a Collection of Water, to give to drink a Ly made of the Ashes of Wormwood, Broom, or Bean-stalks infused in White-wine, whereupon it often happens that there follows a plentiful Evacuation of Urine, and the Disease is cured. Yet it has been observed, that in some, that Remedy has not proved diuretic, and has rather increased than cured the dropfical Disposition. The Reason whereof

whereof appears from what has been said above, viz. that lixivial Salts do not fuse or precipitate either Milk or Blood, and therefore are not Diuretics in their proper Nature. Nevertheless that Effect sometimes follows, in as much as a fixt Salt being taken plentifully, destroys the Energy of an Acid and coagulative Salt prevailing in the Blood, so that the Blood being before too apt to be fused, and not able to retain its Serum, but throwing it off in every Place, does by the Advent of a fixt Salt, recover its due Crasis, and therefore resorbing the extravasated Serum, and conveying it continually to the Kidneys, causes a plentiful Evacuation of Urine. As for example,

Take of the Salt of Tartar or Wormwood two Drams, of Coral calcined to Whiteness a Dram and an half, of Nutmeg half a Dram; make a Powder. The Dose is two Scruples.

For the same reason a fixt Salt is given with Success for provoking Urine. A Volatile is also given too, in an acetous Discrepancy of the Blood.

It is known that Shell-powders, and some Stones being endued with an alcalizat Salt, do sometimes provoke Urine; for in great Stoppages of Urine, the Powder of Egg-shells, of Crabs-claws or Eyes, has been a present Remedy to some. Some sulphureous and spirituous Medicines are also reckoned Diuretics. Most Medicines derived from the Pine or Larch-tree, especially Turpentine and its Preparations, the distilled Oyls of Juniper, of Nutmeg, of Wax, and other fat things taken inwardly, cause in most a plentiful Urine, and that indued with a Smell like a Violet. In some hydropical and scorbutical Persons, the Spirit of Wine and strong Waters, yea, generous Wine it self being drunk largely has promoted the Evacuation of Urine. It is to be noted therefore that Diuretics are not indifferently convenient in any Distemper or Humour for the benefiting of the sick, but one should be used

used in one Disease or offending Humour, and another in another; some indeed are good for evacuating Choler, and others Flegm: Proper for Choler are the Juice of Citron, the Emulsion of Barly, Strawberries, the Spirit of Salt, the Salt of Tartar vitriolated, and the like; and for Flegm amongst chimical Medicines, the volatile Salt of Urine, and all volatile Salts, the distilled Oyls of Juniper Berries, of Amber, and the like; yea, and also the Acids commended just now for Choler, because they no less alter Flegm (yea, Acids drive it forth by Urine) than do Aromatics, and such as consist of a volatile Salt, as Experience teaches; yet the latter are for the most part observed to be the better, and fitter for restoring Health, seeing they not only correct Flegm, but also preserve the Choler in its natural State; but Acids, tho' they incide Flegm, and promote its passing out by Urine, yet they do withall infringe Choler, and carry it from its natural State, and in that respect hurt.

Diuretics are most proper in those Diseases that are firmly rooted, and have their Foundation in a tartareous saline Dross, in which it is profitable to evacuate by little and little the occasional Cause of the Disease by the urinary Passages; thus in hypochondriac and scorbutic Diseases, we empty out of the Body those tartareous Humours.

Such Diuretics may be safely given to Infants, Children, Women with Child, as consist of an absterfve Vertue; from an Alkali, and from their kindly acrimony, they incide and purge out the Filth of the urinary Passages, such are the Stones of Peaches, Crabs Eyes, *Lapis Judaicus*, *Nephriticus*, the Stones of Fruits, and their Ashes. Hot and dry Bodies are not long, nor vehemently to be forced to purge by Urine, by hot diuretic Decoctions; seeing by their Use an Inflammation of the Liver, a Fever, and an Extenuation of the

the whole Body may follow; on the contrary, the fat, the cold, and such as have a soft and loose Skin, and abound with watry Humours, and thin Juices, are very fit to be purged by Urine.

We must never use Diuretics, especially such as are vehement, in Diseases of the Reins and Bladder, nor in Women that are with Child, lest they cause Abortion.

You must note, concerning cold Seeds, that their diuretic Vertue resides most in their Husks.

Concerning the right Use of opiate Medicines, these four things following are to be observed, *viz.* before we give a narcotic Medicine, we must first consider the Constitution of the Patient. Secondly, the Disease that he is ill of. Thirdly, in what State the animal Spirits are in respect to both animal and vital Functions. Fourthly and lastly, in what Condition the Blood and other Humours are. As to the first, when an Hypnotic is indicated, see that the Temperament of the Patient, the Habit or Indisposition of his Body, his Custom, or Manner of Life do not contraindicate; as for example, those who are indued with an indifferent Stature, a firm and well-set Body, hot Blood, a lively or sharp Aspect, bear this Medicine best; but they take it more securely, if they have moreover been formerly used to it: But on the contrary, it is not so convenient, yea, sometimes it does a great deal of hurt to them who are over-fat or lean, as likewise to those who being either of a rare Texture, have their Spirits easily dissipated, or of a cold Temperament, and have soft and flaggy Flesh, and are of a sluggish indolent Disposition, and dull and drowsie of themselves: To which Hindrances or Scruples this may be added, and increases the Weight of the rest, *viz.* if they have never taken this Medicine before.

The Nature of the Disease is sometimes of great moment, for or against Opiates; in slighter Distempers

pers it is the part of a flattering Physician, according to *Septalins*, to use them. Moreover, in some great ones, their Use is either forbidden, or is held very suspected, in the Palsy, Vertigo, Night-mare, Apoplexy, also in the Orthopnea, or Difficulty of breathing, in a Dropsy of the Breast, or Abdomen, in Numness, or Trembling of the Joints, in very malignant Fevers, and in Fits of Agues, or in the Crisis of other Fevers, Narcotics are very often forbid. Moreover, in a Cough, with much and thick Flegm, in an Asthma, and in whatsoever other Distempers of the Breast with Oppression of the Lungs, and in hysterical Fits, and other convulsive ones, they are but seldom to be given, and not without Caution, and the Advice of a skilful Physician : But in a cruel Head-ach, Catarrhs, Cholick, Pleurisy, ordinary Fevers, vomiting, Dysentery, Fits of the Stone, or Gout, and in all Pains whatsoever, Opiates are not only allowed, but we have Recourse to them, as to divine Panaceas.

And as often as we intend to make Use of them, we must also consider in what Tenor the animal Spirits are ; for if being fewer, or oppressed, they already flag, and do not spread their Sails enough, certainly, they ought not to be further lessened, and cast down by Opiates ; wherefore if so be the animal Faculties be not vigorous, both as to Sense and Discourse, or do not exert themselves brisk enough, or when the Pulse and Respiration have the Turns of their Reciprocations, weak or slower than usual ; And lastly, if a Numness with Enervation shall seize upon the Members, with an unwonted Languor, we must wholly refrain from any hypnotic Medicine ; but we shall not stick to use them, if they are indicated in great Diseases, and if withall, the animal Spirits be strong enough in these and other respects, or become too much expanded, or immoderately fierce and outrageous.

The State of the Blood and Humours is not to be neglected, because sometimes their ill Condition does wholly forbid Opiates, or suffers them not to be used, unless sparingly, and with some Restriction. The Blood does contraindicate their Use, when it offends, either in Quantity or Quality, or Crasis: As to the former, it either abounds or is defective, and in both respects it hinders narcotic Remedies. Nor is there less Fear of Mischief from Narcotics, as often as they are given in Defect or Penury of the Blood; as after great Hemorrhages, long Fasting, or long continued Sicknefs.

Their dayly and too frequent Use is to be avoided, lest the Concoction of the Stomach be lessened; they must not be given at the Beginning of a Fit, nor presently after bleeding.

The Dose of Opium is ordinary or extraordinary, the ordinary Dose is threefold, low, middle, and high, and it varies much according to the Preparation of the Opium; for the Dose is to be considered as the Opium is mixed and compounded with other things, or as it is simple; for if it be given alone, the Dose must be less; for instance, in grown People, the lowest Dose is ordinarily a quarter or half a Grain, or one Grain, the middle two Grains, or three, the highest is four or five Grains. In a Composition you must consider how much Opium is contained. Two or three Grains may be given, but four or five must not, unless the preceding Doses were used without Effect.

It is to be noted, that in Practice Opium is prescribed to ease Pain, to take off Watchings, and violent Symptoms, to strengthen the Tone of the Parts, and to thicken the Blood when it is too thin, it is also mixed with Cephalics, Hysterics, and other specific Medicines, and sometimes with Purges.

The Dose is often extraordinarily increased upon the account of Custom, the Violence of a Disease, and the

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Diversity of Temperaments. It is well known that the *Turks*, *Persians*, and other oriental People, take a Dram at a time, and they are so used to it, that they cannot abstain from it without hazarding their Lives, and incurring grievous Symptoms. But the *Europeans* use it only in Medicine, and in a less Dose; for if they take it freely, great Danger is occasioned. A Person, by taking two and twenty Grains in a bastard Tertian, lost his Life; but *Charas* says, that he took six Grains, and slept no more than he used to do, and he was so far from being weakened thereby, that on the contrary, he found himself wonderfully strengthened; he says moreover, that he knew some weakly Men that took thirty six Grains, and were not at all injured thereby. Some People that have been afflicted with violent pocky Pains in the Joints, have taken Laudanum Opiatum in Pills, beginning at five Grains, and rising to half a Dram; and Authors relate, that some have taken above ten Drams dayly, and yet have kept their Senses very well, so much can Custom do; and a *French* Embassadour in *England* took four Ounces of it to make him sleep when he was sick. *Schenckius* solemnly declared to his Scholars, that he often took a Scruple of Laudanum Opiatum to restrain the Motion of his Blood, for he was often troubled with a spitting of Blood and acrid Defluxions, and he said he was not much stupified by it. And I, says *Wedelin*, have often given in violent Diarrheas and Dysenteries, and for violent Pains, and in other Cases, ten Grains. But such a high Dose must be gradually ascended to, and you must first try what a less will do.

For taking off Pain, Opium is the chief Medicine, and for causing Sleep, in doing of which it is of great Use; for immoderate Watchings weaken the Body, occasion Crudities, and weaken the Faculties of the Mind; tho' it must be confessed that it does not always

ways cause Sleep, for some it always keeps awake, and sometimes it takes off Pain, tho' the Patient does not sleep.

It sometimes occasions vomiting in the Morning, in weakly and hysteric Women; but this may be prevented by their keeping their Bed long the next Morning.

But whether Opium be proper in intermitting Fevers is a Dispute among Authors; if we consult the Ancients, it is certain they used Opiates to take off the Fits of Fevers; so *Hippocrates* commends the Seeds of Henbane and Mandrakes, and *Galen* on the same account every where commends Treacle: But concerning continual and malignant Fevers, there is yet a greater Controversy. The Ancients allowed that Opium was alexipharmic; but if Caution be to be used in this matter in any Disease, certainly in these; for there are many and frequent Instances of the ill Effect of Opium in burning and malignant Fevers. Some distinguish betwixt the Times of Fevers, and they say, that Opiates are not proper in the Beginning or State; for by them the Humours are more disturbed, and rendred crude, and retarded, and on this Account the Concoction and Crisis hindred, but in the Declination they are so far from being injurious, that being prudently given, they do a great deal of good, by quieting all things, and by restoring the Strength, and the Tone of the Blood. But when violent Pains and Evacuations are joined with Fevers, as Catarrhs, Coughs, Vomiting, Loosness, and the like, it is necessary to give Opiates.

They are also used in the Plague, and are properly mixed with Antidotes, and Medicines against Poyson: They are also of great Use in the Small-pox and Measles; in a Phrensy they appease the raging Spirits. But *Sydenham* says, that when the Fever is high, they do no Good in a Phrensy; but that being given opportunely

tunely in the Declination of the Disease, they are very successful.

For Diseases of the Head, they are very proper, especially for the Pains of it, and an Hemicrany. An hypochondriac Man being amongst other Symptoms, afflicted with a great Vertigo, was happily cured with Laudanum Opiatum mixed with Chalybeats. But it is supposed that mad People are rendred worse by Opiates; for they rave more after them.

For Catarrhs and tickling Coughs they are very proper: But when the Matter that lyes in the Lungs is thick, and difficultly expectorated, they are injurious. The Use of them is suspected in an Asthma, and in a Pleurisy narcotick Opiates must be avoided. In a Consumption they are very proper, if the Disease proceed from a Flux of acrid Humours, or from spitting of Blood. But when there is an Ulcer in the Lungs, they stop Expectoration, and therefore are consequently hurtful; for the sick is often suffocated thereby, and therefore in such a Case Respect must be always had to ease Expectoration; for as long as it proceeds well, the Life of the sick is lengthened.

For Diseases of the lower Belly, Stomach, and Hypochonders, Opiates are of Use. They are proper for the Cholera Morbus. But if the vomiting is unseasonably stopt, great Mischiefs arise; therefore the Evacuation of the acrid and corrupt Humours must be a while permitted. For a Cardialgia Opiates are proper, and for the Hicopps they are of excellent Use. For an Appetitus Caninus they are of good Use. They are also proper for the Cholick mixed with Purges. For the Iliac Passion, the Bloody Flux, and the Piles, they are also very proper; so are they for the Stone, for violent Pains in the Gout, for hysteric Diseases, and an immoderate Flux of the Courses.

Opium is used outwardly, for various Kinds of Pains, to assuage violent Pains of the Head, of the Teeth,

and the like. Plaisters applied to the Temples made of Opium, are good for Watchings, Pains of the Head, and Pains of the Teeth. *Horstius* says, that he knew a violent bleeding, by reason an Artery was wounded, presently and wonderfully stopt, when other things could do no good, by the Application of the Magistery of Opium to the wounded Artery. *Crollius* relates a desperate Hemorrhage of the Nose was cured by stopping the Nostrils with two Pills made of sixteen Grains of Laudanum.

A Person fell into a violent Hemorrhage by drawing of a Tooth, and was cured, when other Means would not do, by Opium.

Opium is also good for Ulcers in the Womb, when Pain is joined with them, for a Pain in the Teeth, a Pill of Laudanum put into the hollow Tooth, eases the Pain.

Take of the best Laudanum Opiatum one Scruple, of Oyl of Camphor and Cloves, each five Drops; mingle them, and with Cotton apply it to the hollow Tooth.

The Heads and Seeds of white Poppies, whereof Diacodium, also Decoctions, Emulsions, and other hypnotic Preparations are made, are far less indued with a narcotic Sulphur, than the concrete Juice of Opium, and what thereof is in these, is far more pure and harmless; wherefore we do oftener, and more securely give Remedies made up of these; for it is not good to ascend to Laudanum, unless, when through the Vehemence of Symptoms, Diacodiats will not do.

The Ancients, who thought that Opium hurt by its excessive Coldness, used altogether hot Medicines to correct it, such as Pepper, Pyrethrum, Saffron, Castor, Euphorbium, and the like. But they were induced to correct Opium in that manner, by a false Hypothesis, and they made no good Preparation of their Medicines, to speak only of *Philonium Romanum*, heretofore,

tofore a sufficiently frequent Medicine : Experience has taught, that by the Mixture of so many hot Ingredients, it can hardly be swallowed, but it will burn the Throat, and cause an Heat therein ; and being mixed in Glisters, but even to half a Dram, it has, in some, caused a great Heat in the lower Belly and strait Gut.

Opiates, tho they are divine Medicines, and tho they do a great deal of good in many Diseases, yet an imprudent and unseasonable Use of them has been the Death of some. It is commonly known that the principal Functions of the Soul are much hurt by Narcotics ; some have been made dull and stupid, and others mad, and the reason why Opium is devoured by the Turks in great Quantity, without any Harm, or however without any Danger of Life, is, because its Particles, by frequent Use, become agreeable and familiar ; as we observe concerning the Smoak of Tabaco taken in a Pipe ; for whereas at the first it uses to cause Giddiness, and often vomiting or purging, cold Sweats, trembling, and often fainting ; yet after a while, we take it without Disturbance, yea, with great Delight ; and the reason why a large Dose of Opium adds Courage, and notable Boldness to them, so that they can enter upon a Fight without Fear, I say, the reason seems to be, because this Medicine, by somewhat stupifying the Spirits, makes them amazed, so that they can undauntedly endure the Approaches of sensible things howsoever terrible they are.

When Narcotics are given with Purgers, the Quantity of the Purgers is to be increased, because the narcotic Vertue blunts them, as if half a Dram of Pil. Coch. minor is enough otherwise, let two Scruples, or two and an half be given with a Narcotic, and let Narcotics be given with Purges, that have Digridium or Coloquintida in them, whereby Nature may be solicited to Expurgation : And if the Purge stop, let it be called out by an acrimo-

nious and provoking Glisters. Observe this carefully, when you give Narcotics with Cathartics.

Let Narcotics be never taken on the Day before purging or bleeding, because they dull the Spirits, and hinder the Blood from flowing freely; and if they are taken by the Mouth, or injected by Glisters, they hinder the Operation of the Purge.

To conclude, note, that Narcotics do most Good, when Evacuations have went before. Note likewise, that it is best to begin with a small Dose, and to increase it as there is occasion.

Children do not bear Narcotics so well as the adult.

CHAP. XX.

Of Weights and Measures used in Physick.

DRY things are generally weighed. A Grain is the Foundation of Weight. A Scruple contains twenty Grains; a Dram three Scruples; an Ounce eight Drams. A Pound is twelve Ounces. Liquid things are measured.

The Quantity of Medicines in Magnitude is prescribed by Handfulls, Armfulls, or Pugils. A Handfull is that Quantity which may be held in the Hand, answerable to half an Ounce. A Pugil is either greater or less. The greater is as much as may be taken in all the five Fingers: The lesser as much as may be taken in three Fingers. The greater is in Weight a whole Dram, the lesser half a Dram.

In Number also the Quantity of Medicines is considered, and that either equally or unequally; for instance, three or four Lupins.

Roots, Barks, and Woods are weighed: Leaves are measured by Handfulls; if they are prescribed for Baths,

Baths, by Armfulls. The Doses of Seeds are for the most part expressed; yet Barly and Rice are measured by the Pugil. Flowers are measured by the Pugil. Small Fruits are weighed, great are numbred. Aromatics, Gums, and Rosins are weighed. Precious Liquors and distilled Oyls are prescribed by Drops.

The Notes of Weights used by Physicians.

Gr.	_____	A Grain.
ʒss.	_____	Half a Scruple.
ʒj.	_____	One Scruple.
ʒss.	_____	Half a Dram.
ʒj.	_____	One Dram.
ʒj.	_____	One Ounce.
ʒss.	_____	Half an Ounce.
℔j.	_____	One Pound.
℔ss.	_____	Half a Pound.
Mj.	_____	A Handfull.
Mss.	_____	Half a Handfull.
P.	_____	A Pugil.
Quart.	_____	Three Ounces.
Ana.	_____	Equal.
Q. S.	_____	A sufficient Quantity.

The five greater opening Roots, Parsly, Fennel, Asparagus, Parsly, Butchers Broom.

The five emollient Herbs, Marsh-mallows, Beets, Mallows, Mercury, Violets.

The five capillary Herbs, black Maiden-hair, white Maiden-hair, Ceterach, Harts-tongue, Polytrichum.

The four cordial Flowers, Borrage, Bugloss, Roses, Violets.

The four greater carminative Seeds, Caraways, Anise, Cummin, Fennel.

The four lesser hot Seeds, Bishops Weed, Amomum, Smallage, Daucus.

The four greater cold Seeds, Citruls, Cucumbers, Melons, Gourds.

The four lesser cold Seeds, Succory, Endive, Lettice, Purslain.

The Fragments of the five precious Stones, Garnates, Hyacinth, Sapphyr, Sardus, Smaragd.

An Apozem or Decoction is a liquid Form of a Medicine, made of divers Ingredients, and sweetened with Honey or Sugar, and prepared in sufficient Quantity for four or five Doses, to purge or alter : That is called an altering Apozem which hath a Vertue to alter the Body, and things contained in it, especially the Humours, without that visible Evacuation, which is usually called purging.

In the Composition of it six things are diligently to be considered ; first, The Matter out of which the Vertues are to be drawn ; secondly, The Liquor into which it is to be conveyed ; thirdly, The Decoction ; fourthly, What things are to dissolved in it ; fifthly, The clarifying of it ; sixthly, The aromatizing it. In the Matter these three things are to be regarded, the Quantity, the Quality, and the Order of Prescription. Concerning the Quality, the Ingredients are chiefly Roots, Barks, Woods, Leaves, Seeds, Fruits, Flowers, Spices. The Quantity or Dose is as follows. Roots are not to exceed four Ounces, or six at the most. Barks one Ounce, or two Ounces at most, Woods in the same Quantity. Leaves not above eight large Handfulls. Seeds to one Ounce, or an Ounce and an half. Fruits are either the lesser Sort, and they are prescribed from one Ounce to two Ounces ; or in Number, and that usually by Pairs.

If they are large Fruits they are prescribed only in Number, either even or odd : If they be of the greatest Sort, as Apples, and the like, they are prescribed by one, two, three, or the like ; but if they are less, as Figs, by Pairs. Flowers from four Pugils to six.

Spices

Spices are best added in the seasoning. Concerning the Order of the Prescription, they are to be prepared by the Apothecary, as they are prescribed by the Physician, viz. first Roots, then Barks and Woods, if any be added; secondly, Leaves; thirdly, Seeds; fourthly, Fruits; fifthly, Flowers, and with them the Spices last of all. The Quality of the Liquor is to be varied, according to the Intention of the Physician; but generally Fountain-Water; the Quantity is seldom prescribed any other way than by *℞ S.* and is ordered to be boyled to one Pint and an half for Apozems, I usually intend it for four Doses: You must not prescribe above twenty Ounces; for they are apt to corrupt. The Quantity of things to be dissolved differs according to the Nature of them. Sweetners are usually dissolved from four Ounces to six at most, so that every Dose of the Apozem may have between an Ounce, and an Ounce and an half in every Dose: But where Syrup and Sugar are mixed together, the Quantity of the Syrup is most commonly about three Ounces, and the Sugar prescribed only with a *℞ S.* Juices and other strong Liquors, as Vinegar, Aqua Vitæ, and the like, are prescribed from one Ounce to two Ounces at the most. In the aromatizing, or spicing, two things are to be considered, the Quality and the Quantity of the Spices: As to the Quality, it is either Spice, yellow or red Sanders, Cinnamon, Ginger, or Saffron: As to the Quantity, one Dram, or a Dram and an half is sufficient.

In a purging Apozem three things are to be considered, the Composition, the Use, and Profit. In the Composition two things are to be regarded, first, The Ingredients; secondly, those things that are to be dissolved in it: The Ingredients are simple Purgers with their Correctives: In these, three things are to be regarded, the Quantity, Quality, and Order of Prescription. In relation to the Quantity, note, that

those purging *Simples* which are only boyled are these ; *Sena*, *Polypody*, *Carthamus*, *Turbith*, *Hermodactils*, *Agarick*, *Epithymum*, *Hellebore*, *Spurge*, and the *Seeds of Dwarf Elder*. Those which are to be infused or but very little boyled, are *Rhubarb*, *Myrobalans*, *Tamarinds*, and sometimes *Cassia*. As to the *Quantity*, it ought to be double to the *Quantity* they are given in *Substance*, if they are the stronger Sort; or treble, or quadruple, if they are of the milder Sort, more especially, the three following are to be chosen, for the *Fundamentals* of almost every purging *Apozem*.

Take of the Leaves of oriental Sena, the Pith of the Seed of Carthamus, Polypody of the Oak new gathered, each two Ounces and an half; you may add, upon occasion, half an Ounce of Gummy Turbith, or half an Ounce of Hermodactyls, or half an Ounce of Agaric trochiscated, or half an Ounce of Rhubarb tyed up in a Rag, or six Drams of Epithymum, or two Drams of the Roots of black Hellebore, or an Ounce and an half of Tamarinds, or half an Ounce of the Bark of Citron, Myrobalans, or an Ounce of common Orris Roots.

Things to be dissolved in the strained Decoction are *Syrups* or *Electuaries*, viz. *Syrups* to four Ounces or six Ounces, *Electuaries* to two or three Drams, and so let an *Apozem* be made for four Doses.

A *Julep* is a fluid Medicine composed of an appropriate *Liquor*, and *Syrup*, or *Sugar* mixed together without boyling, for four or five Doses, either to prepare, or alter the *Humours*, or to strengthen the *Body*. In the composition two things are to be minded, first a proper *Liquor*, of which it is to be made; Secondly, what things are to be dissolved in it. In the *Liquor* two things are to be regarded, the quality and quantity; As to the quality, either there is prescribed a single distilled *Water*, respecting the *Disease*, and the

dis-

diseased Part, or else a distilled Water, and a Juice together, or else a Decoction: The quantity ought to be about eight Ounces.

Things to be dissolved are considered with respect to their quantity or quality: As to the quality, either Sugar, some proper Syrup, or Cordial Confection, Pearl, Ivory, or Coral is mixed with it: As to the quantity of Sweetness, one Ounce, or an Ounce and an half. Confections and Powders are prescribed from one Scruple to two.

A Potion is a liquid form of Medicine, made of things proper for Purging, or Cordials; but now a days by a Potion is meant a Purging Potion. The difference of Purging Potions are taken from the difference of Humours they Purge; hence some are Chologogues, some Phlegmagogues, others Hydragogues, others Melanagogues; and others, composed of all these Properties, are called Panchymagogues. In general three things are to be considered in them; in composition two things are to be regarded, a proper Liquor whereof it is made, and such things as are to be dissolved in it. The Liquor that is fit to dissolve your Medicine for a Purging Potion is to be considered, as to its quality and quantity: In respect of the quality, there is prescribed either a Decoction or Infusion, or some other Liquor serving the intention of the Physician. A Decoction of Sena is generally used, or a Decoction of other Cathartics may be made, according to the diversity of the Humours, sufficient only for one Dose; and if you dissolve nothing in it, the quantity must be the larger. Things to be dissolved are considered either in quantity or quality. Manna and Cassia are used to Purge Cholera gently; Rhubarb for Fluxes; Syrups and Electuaries are also dissolved in it, Syrup of Roses solutive, or Diaprunum, or the like. As to the quantity, half an Ounce, or an Ounce of Syrup is usually added, a Dram or two Drams of an
Electu

Electuary, an Ounce of Manna. A Purging Potion is very useful for those that cannot take Pills or Bolus's.

An Emulsion is an altering Medicine used to assuage Pain. In it are to be considered the Matter, the Liquor, and the things to be dissolved in it. The Matter in relation to its quality, are sweet Almonds blanch'd, the four greater cold Seeds, or white Poppy Seeds, or the like; an Ounce, or an Ounce and an half, or two Ounces of the Matter are generally prescribed. The Liquor is either fair Water, or a Decoction of Barly, or the like. As to the quantity, a Pint, or thereabout, is prescribed; for it will not keep long. An Ounce, or an Ounce and an half of Syrup of Violets, or Maiden-hair, is usually mixed with it; sometimes to make it more pleasant, a little Rose-water is added to it. Three or four Ounces of it is a Dose.

A Bolus is a form of Medicine, almost of the consistence of Honey, or somewhat thicker. As to the quality of the Matter in general, it is composed of Purgers, both simple and compound. As to the quantity in general, a Bolus ought not to exceed six Drams; Cassia, or the Pulp of Tamarinds is generally the Matter of it.

A Linctus is a Medicine of the thickness of Honey, compounded of pectoral Simples, and is used for Diseases of the Lungs and Breast: it is usually made of Syrups, Oyl, and Sugar. As take of the Syrups of Jujubes, and Maiden-hair, each one Ounce and an half, of Oyl of sweet Almonds fresh drawn one Ounce, of Sugarcandy two Drams, mix them, by beating them well in a Glass Mortar till they are White.

A Linctus is commonly prescribed to be lick't with a Liquorish Stick. Powders are also sometimes used in a Linctus; as to their quantity, they are prescribed to an Ounce with four times the quantity of the Liquor.

Vomits are said to be Medicines which evacuate Choler and Flegm, and sometimes Poysons from the Stomach and neighbouring Parts. Antimonial Medicines eject Choler, Mercurial Flegm; Asarabacca, and all things made of it evacuate Choler and Flegm.

Some Forms of Vomits.

Take of Oxymel of Squills one Ounce and an half, Wine of Squills two Ounces, mingle them, make a Vomit.

Take of the fresh Leaves of Asarabacca, number six or eight, beat them, and pour upon them three Ounces of White Wine, press out the Liquor, and let it be taken with Regimen.

Take of Salt of Vitriol one Scruple, two Scruples, or one Dram, let it be taken in a draught of Posset Drink.

Take of the infusion of Crocus Metallorum half an Ounce, one Ounce, or one Ounce and an half; take it in a Draught of Posset Drink with Regimen.

Take of Sulphur of Antimony grains six or eight, Cream of Tartar one Scruple, mingle them, give it in the Pap of a roasted Apple.

Take of Mercurius Vitæ grains three or six, take it in the Pap of a roasted Apple.

Chymical Vomits made of Vitriol, Antimony, and Mercury are most esteemed.

Salt of Vitriol is much valued, because it seldom causes any disturbance beyond the Stomach, whereas Stybiats sometimes occasion Convulsions of the Bowels, and Faintings, yet it works dully, and sometimes not at all; wherefore upon taking of Salt of Vitriol, great quantities of Posset-drink must be taken, and it must be forced up with a Feather. Pills are a solid form of Medicine, and round, made of Powders, and sometimes Gums, Juices, tempered with some Clammy Liquor, chiefly prepared to Purge withall. The most usual

usual are, the Stomach Pill, *Rudius's Pill*, Agaric, Cochiaz, Aloephangin. foetid. The Matter is generally Aloes, as the Basis; the Liquor is a Mucilage, or some proper Syrup. The Dose of strong Pills is a Scruple; of moderate, two Scruples, or a Dram; of the gentle one or two Drams.

The Liquor of a Purging Glisten is the common Decoction. The Liquor of an altering Glisten is made of mollifying things, heating or cooling, according to the intention. As to the quantity of the Liquor, it varies according to the Age of the Party very much; for three Ounces will serve for a Child of Four or Five Months old. A Pint is commonly prescribed for the Adult. Great Men will receive a Pint and an half; but it is to be noted, that for Women with Child, and those that have a Dropsie, or are troubled with Wind; and for Old Folks, three quarters of a Pint will be sufficient, when we would have the Glyster long kept in the Body: The things to be dissolved are either Alterers or Purgers; the Alterers which are generally dissolved, are Honey, Sugar, and Oyl. Salt is sometimes added, when we design to make the Glyster more provocative. The Purgers are Electuaries, either Lenifying or Purging, according to the variety of the Humour to be Purged, and the Constitution of the Body.

A Medicinal Wine, is Wine impregnated with the Vertues of divers Simples infused in it to alter the Humours, or Purge: In the composition three things are to be observed, the Wine, the Things to be infused in it, and the Things that are sometimes dissolved in it. A Purging Medicinal Wine is impregnated with the Vertues of divers Purging Simples. As to the quality of the Wine, it is either new and uncleanfed, or else Wine cleaned from the Lees; in relation to the quantity, that must be limited with respect to the Use and Dose. But I usually define the quantity of

Wine,

Wine, and Things to be infused in it thus: A Purg-
ing Wine that is to be prescribed is to be used twelve
days, either together, or every other day, wherein
you must be sure to have twelve several Doses of the
Purgers with their Correctors, and if it be needful,
fit Alterers; then must you compute the quantity of
them all. For instance, suppose them eight Ounces:
Now if you would have the Dose of the Wine to be
about an Ounce and an half, or two Ounces, prescribe
it to three times their weight, and so for other quan-
tities as you please; by the same way, you may pro-
ceed as you see fit. But if the Wine be purely Purg-
ing, made of the gentler sort of Cathartics, it is to
be taken four, five, or six times, at due distances.
The things to be infused, in respect of their quality,
are either Purges only with their Correctors, or else
with them are also infused divers Alterers dried, as
Woods, Roots, Barks, Leaves, Seeds, Flowers, Spices.

In relation to the quantity, the number of Doses
for which the Wine is Prepared, shall direct you. For
instance, a Wine of Sena is desired for twenty Doses.
Now the Dose of Sena in infusion is half an Ounce, or
six Drams, therefore ten Ounces, or fifteen of it, is to
be prescribed. If the Wine be prepared of many
Purgers, both gentle and strong, and also Alterers
joined with them; this proportion is for the most part
to be generally observed. Of the gentle sort let there
be one part, of the stronger sort a quarter so much;
of Correctors a quarter so much as of Purgers; Alter-
ers should be half so much as the Purgers. Things
that are to be dissolved in respect of their quality, are
either Sugar, or Spices. As to their quantity, for
every Pint of Purging Wine, you may add three or
four Ounces of Sugar, and two Drams of Cinna-
mon.

Medicinal Wines are usually prescribed for long,
and cold Diseases, especially in the Winter-time.

Me-

Medicinal altering Wines are used with respect to certain parts, as Sage Wine for cold Affections of the Brain, Hyssop and Elecampane Wine for the Breast, Wormwood Wine for the Stomach.

Medicinal Wines are also prescribed against the Stone, to provoke Urine and the Courses. The composition is the same with that of the Purging Wine.

A Gargarism is a liquid Medicine prescribed for Diseases of the Mouth, Gums and Throat. It is compounded of Waters, and proper things to be dissolved in it. As to the quantity, a Pint, or a Pint and an half of Water is prescribed. Of the things to be dissolved in it, namely Syrups, 3 or 4 Ounces; of Honey 1 Ounce and an half, or 2 Ounces; of Vinegar 2 or 3 Ounces.

A Pessary is a Medicine to be put up a Womans Privities in many Diseases of the Womb. It is composed of an Ounce and an half, or two Ounces of some loosening Opiat. Two are always prescribed, that when one is taken out, the other should be put in: It is corporated with some Juice.

Note, that some Powders may be added to the Opiat, either sharp hysterical opening Powders to a Dram and an half, or two Drams, or else Powders of Purgers simple, or compound, to two Drams.

A Suppository is a topical Medicine used to the Fundament, or *Anus*, three or four Inches in length, slender and round; it is either simple or compound. The simple is made either of the stalk or root of Beets, Colewort, or Marshmallows; the outward Peel being taken off, to which is added sometimes Salt, (to augment the provocative Vertue) rub'd on the outside, smoothen'd over with Oyl; also the stalk of a Leek anointed with Butter; or white Soap sharpened like a Suppository; also Honey alone boiled to a hard consistence, for so it becomes more sharp.

The Compound is made of Honey as the Basis, boiled till it will not stick to the Fingers, then adding Pow-

ders

ders to it near to this proportion : As to one Ounce you may add one Dram, or four Scruples of Powder at most, according as the Powder is lighter in weight, or stronger in operation ; which quantity will serve for two or three Suppositories.

A Cataplasm is a soft Topick ; it is compounded variously, either, which is most usual of the Mucilage of divers parts of Plants, to which are after added, either Oyls alone, or with Powders. Let there be of Mucilage ten Ounces, or a Pound ; of Powders, one, two, or three Ounces ; Oyl or things equivalent, three or four Ounces ; or else you may express only the quantity of the equivalent things, and set down of Oyl *Q. S.* so that the whole Cataplasm do not exceed one Pound and an half ; it may be much less, according to the bigness of the part, and use. As to the Mucilage, it is made in respect of the quality of boiled Roots, as Marshmallows, Lillies, or the like. The Powders in relation to their quality are Flower of Barly, Beans, Linseed, Fenugreek Seed ; or to discufs, Orris, Cumin, Camomile Flowers, and the like ; or sometimes Fruits, ripe, or unripe, as Apples, Prunes, Quinces, and the like, roasted under the Embers, or boiled in a fit Liquor, and bruised, adding fit Powders in the quantity aforesaid ; as in the Flux of the Belly, and Dysentery, it is made of the Pulp of Quinces and astringent Powders ; or sometimes in Fluxes of the Belly, Vomiting, and to strengthen the Stomach, a slice of Bread steeped in Wine, and toasted hot, is prescribed, being sprinkled with one or two Ounces of an astringent strengthening Powder, to be applied to the Stomach.

A Cataplasm for Pain is made of Crums of White Bread steeped in half a Pint of Milk ; to which is added two Yolks of Eggs, half an Ounce of Saffron, and *q. s.* of Oyl fit for the purpose. Cataplasms are applied chiefly to ease Pain, to soften hard Swellings, to ripen

ripen Tumours, and to dissolve the Cause of Inflammations. They are usually prescribed of astringent Things, to stop Fluxes, and are profitably made to provoke Urine; of Pellitory of the Wall, and Oyl of Scorpions, applied to the bottom of the Belly; for they relax, mollify, and empty powerfully.

A Pultifs differs from a Cataplasim in nothing else, saving that that is prepared of the Mucilage of Things boiled to Pap, and this is usually made of the flowery part of Things boiled to the consistence of a Pultifs. It is either compounded of the Flower of Pulse, four Ounces being boiled in a convenient Liquor, to which afterwards are added Oyls, or three or four Ounces of Grease, or some other thing equivalent to Oyl, if the case so requires, or of the Crums of White Bread to ease Pain, and ripen; or of a convenient Mucilage and Powders, and Oyls. But this is rather a Cataplasim.

CHAP. XXI.

Of the Office of a Physician.

THERE is no part of a Physician's Office more illustrious than Consultation; because by it alone unlearned Physicians are distinguished from the learned; and there is nothing that brings greater advantage to the Sick; but Care must be taken that Differences do not arise out of Hatred, or private Interest. We may indeed sometimes oppose other Mens Opinions, if they seem not good, but respect must be always had to the Laws of Reason and Experience, and we must submit always to the Judgment of the most experienced, and to Plurality. These Consultations must be held apart from the Patients, to the end every Man may more freely discover his Fears or Hopes; for Fear is not easily removed out of the Patient's Head, when

he

he is once possessed with it. Besides, if any one of the Physicians have a Spark of Vain-glory in him, he will be apt to magnifie himself before the Patient.

A faithful and true Account of the Diseases, their Causes and Symptoms must be required of the Patient; for *Celsus* says, that many die thro' their own Fault, especially Women, when their Modesty will not allow them to reveal the secret Diseases of their Bodies.

We must not utterly deny a Patient all Remedies, how desperate soever his Case is; for the Strength of Nature is admirable, and she often rallies against the triumphant Enemy, and sometimes in a fresh Combate becomes victorious. Now, since it is so, and since oftentimes such unexpected Events have convinced us, that as long as there is Life there may be Hopes, we ought to be doing something: *Hippocrates* himself acknowledges that Predictions of Life and Death are not always certain.

Let the Physician be doubtful in his Prognostic, unless there be most certain, and infallible Signs of Death; Let him be moderate in his Promises, yet let him give always Hopes rather of Health, than foretel certain Death; for when the Patient is given over by the Physician, if he recover afterwards (as he often does, which occasioned the Proverb, *viz.* that it is better to be condemned twice by the Physician, than once by the Judge) the Physician incurs Infamy.

In some Diseases, great regard must be had to Mens way of living, otherwise they will be hardly cured; and so many good and admirable Cures have been performed.

Let neither the Physician, nor the Apothecary declare what their Medicines are, either to the Patient or to the By-standers; let them only signifie, that they intend to give a Purge, a Vomit, or a Glisten, and conceal what these are made of, both because otherwise they may be improperly taken, without the

Advice of a Physician, or because when things are known, they are contemned.

Hippocrates bids us observe all the Patient's Errors, whether about Meat or Drink, or about Medicines, or external things; for if through their own Faults they grow worse, the Blame is laid upon the Physician.

We must not use Medicines, but upon urgent Necessity; for sometimes we must rest a while, and do nothing but order a good Diet.

It is not unbecoming a Physician, who is skill'd in the manual Operation, to breath a Vein, when there is no Surgeon to do it, or to set a Limb that is broken or out of joint; for a Surgeon's Work is one of the three Parts of Physick; nor is it disgraceful to make up Medicines: And indeed it were well if Physicians applied themselves more to Pharmacy than they do.

Let the Physician never prescribe two Medicines at once, and leave the Patient to his Choice, because then he is at a Loss, and can trust neither of them, but blames his Physician for Inconstancy.

A Physician ought not always to condemn the Medicines of the common People. Let no Man, says *Hippocrates*, be ashamed, if he be never so learned, to learn something that conduces to the Perfection of his Art, tho from an old Woman.

A Physician must not mix those things which destroy one another by a manifest Contrariety; for example, vitriolated things must not be mixed with nitrous ones, nor aluminous things with Alcalies, and the like.

Some counterfeit Diseases, whose Deceit it belongs to a prudent Physician to detect; now the Diseases that are counterfeited, are usually Swooning, Apoplexy, Fits of the Mother. Some tie their Arms so strait, that the Pulse can scarce, if at all be felt; when they are called on aloud, they do not answer; if they

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be prickt a little, or their Ears pull'd, or their Fingers bent, they bear it patiently. The Cheat is discovered by asking, whether any Want of Food has preceded, Loss of Blood, a Loosness, Vomiting, or immoderate Sweating; or any Disease; or whether he hath been in a hot Place, or where Coals have been kindled in a close Room, or whether he hath been put in some great Passion. But if the extream Parts are cold, and if a cold Sweat burst out, especially about the Head, Face, and Neck; if the Pulse cannot be felt, or are creeping; if the Breathing be little and cold, if the Colour of the Face be gone, and if he void his Excrements, these signifie that the Diseases are not feigned: But if there be no such Signs, and if the Cheater shuts his Eyes, and looks as if he were in a Swoon, the Physician must mention some strong Medicines, he must order burning, bending of the Fingers, and pricking of the Body with Needles; for by this means the Cheat may be discovered. Some raise Blisters, Swellings, and Ulcers, by washing the Skin with the Juice of Spurge, or with a Decoction of *Spanish Flies*, or Wasps, in Water, or by applying scorching Fennel, or Turbith, or Powder of Rue: It is usual with Beggars to move Compassion, but the Cheat may be easily discovered, by applying Populeon Oyntment, or the like; because Blisters and Swellings occasioned by such Applications may be easily cured thereby. Some counterfeit Madnes; but you may discover them by their Habit, and by the Absence of the Signs of Madnes, or Melancholy. *Ulysses's* feigned Madnes was discovered by throwing his Son before the Plow; for he listd the Plow over him. Some, with the Steem of Brimstone, or with some such thing, discolour the Face; Saffron or Rhubarb does the same. Those that counterfeit Pains may be easily discovered, for they bear it better, and do not change Postures, as those do that are in violent Pain. Besides, they that are ve-

ry ill of a Disease are willing to admit of any Remedy voluntarily, send for Physicians, and do whatever they prescribe. But if they be but a little sick, or not at all, they refuse such Remedies. Sometimes it happens that a wounded Man, either out of Hatred to him that wounded him, or to get some Money out of him, feigns that some Limb is hurt: In this Case you must touch that Hand or Limb unawares.

When a Physician is first called to a Patient, after he has put the Patient in Hopes of Recovery, let him order something presently, that he may not be thought to practise Physick by Books, especially when he is called after other Physicians; for then all expect something more than others have done before; therefore when you are informed what they have done, begin some other Method, yet such as you think is more effectual, lest if you should repeat the same things, they should think you were called to no purpose. If the Disease be such as may be cured by Diet alone, yet you must prescribe some Physick, which may do no Hurt, or something like Diet, which may do Good, lest they should say you were ignorant, and affirm that Nature cured the Disease. This must be especially done when the Patient never thinks himself safe or well, but when he is taking Physick; and if you do not trifle with him in this manner, he will find others that will tamper with him and spoil him.

A Physician should never visit the sick, unless he be sent for, and his Visits ought not to be too frequent, when he is entertained.

There are some principal things, concerning which Patients should be interrogated, first, what it is that ails him, and how his Head and Stomach, and other principal Parts do; how many Days he has been ill; what made him ill; what Diet he kept; whether he be loose or costive; whether he used naturally to breed bad Humours; whether any natural Evacuation be
stopt;

stopt; whether he be used to labour, or a sedentary Life.

Patients must not always be severely denied what Nature earnestly craves for, for we see that several do not recover till their Appetites are gratified.

You must vary the Course of Diet and Medicines, according to the Constitutions, Climates, Situation of Countries.

There are many things in this Art, wherein for Urgency's Sake, it is a piece of Art to depart from Art; for tho' there be many good Precepts and Rules, yet none are perpetual, and he that reckons any for perpetual and inviolable, may be a Methodist, but not at all rational; for a rational Physician proceeds not so much by Book as by Experience; for in Cases there is a wonderful Variety.

When the Physician judges some generous Remedy requisite, and the Patient or By-standers are against it, he ought to acquaint them with the present Danger, the Mischief of deferring it, and the Damage that will follow; thus they that will not yield to Perswasions, will sometimes obey for Fear of future Evil.

It is much better to be an empirical Physician, that is, one who practises according to Experience, than a theoretical one, who practises according to his own Reasonings and Figments; for Experience has long since informed all accurate Observers of things, which happen in our Art, that Empiricks are more successful in their Practice than Theorists, and such as are Physicians from Books, or their own Speculations: These are so much more miserable in their Folly, because they make others miserable with themselves; but the World will be bubled with cramp Words, and great Brags.

It is unbecoming a Physician to harangue to the By-standers; for it gives the Patient a Suspicion that he

would cure indeed, but that he is not able, and therefore he would supply in Talk what he cannot perform by his Skill.

It is the Part of a Physician, not only to use Medicines, and to order the Meat and Drink, but also to take care of all things that must be done or said before the Patient, and of the Chamber, House and Bed, and of all external things, and to dispose of them all, so as they may be most for the Benefit of the Patient.

When the Nature of the Disease is obscure, yet as for the Cure, an Indication is left us, to be taken from the *Juvantia & Ladentia*, by means whereof, trying the way by degrees, we may conduct the Patient, provided we make not too much Haste, than which nothing is more destructive. I am not ashamed, says Sydenham, to confess, that when I was not satisfied what I ought to do, I provided best for my Patient and my self by doing nothing; for while I waited for an Opportunity, the Disease either went off of it self, or put on such a Type, as I knew well enough how to manage. And indeed, more should be left to Nature than is now the Custom to do; for he is much mistaken, who thinks Nature always needs the Help of Art; for if it were so, she has not taken that Care of Human Kind, which the Conservation of the Species requires, seeing there has been no Proportion between the Frequency of Diseases that invade Man, and their Faculties which Men have to drive them away, even in these Ages, when Physick flourished most, and when most Men practised it.

It is found by Experience, that every seven or nine Years a Man undergoes some great Alteration; these are called Climacteric, because they are Steps or Ladders, whereby we climb up to old Age: In these Years therefore no great Medicines must be used, and because then Nature uses to do some great thing, the Physician must be quiet.

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Many Physicians avoid all Days of Oppositions and Conjunctions of the Moon, unnecessarily; for all the Physician has to do, is to observe the Alterations of the Air.

CHAP. XXII.

Of Animals that are of Medicinal Use.

THE Lungs of a Lamb, as well as those of a Fox, are commended for Consumptions, and Diseases of the Lungs. The coagulated Milk of a Sheep or Goat is excellent for dissolving Womens coagulated Milk.

The Horns and Hoof of an Elk are in Use, and both are accounted Specifics for an Epilepsie, Convulsions, Tremblings of the Limbs, Giddiness, Palpitation of the Heart, and hysteric Fits.

The Tooth of a Boar is reckoned a Specific in Pleurisy and Quinsies; half a Dram or a Dram of it prepared, being given in a Decoction of the Flowers of red Poppies, or in a Decoction of Carduus Benedictus. Some give a Dram of the Raspings of it, mixed with Oyl of Almonds and Sugarcandy: But the Raspings of it mixed with a Decoction is best; for it yields a kind of a Gelly. The Stones are a Specific for Barrenness in Women, and an Essence is prepared of them, which is counted good for Impotents, and it is used also to promote and stimulate Venery. The Dung is reckoned an excellent Specific to stop Blood. The Urine is good for the Stone in the Kidneys and Bladder.

Of the Blood of an Ass is prepared an Essence, which is reckoned good for the Falling-sickness. The Filth of an Asses Ear promotes Sleep, being applied to the Temples, and is excellent in malignant Fevers,

but you must not anoint the Temples with it too often, lest it make the Patient sleep too much. Asses Milk nourishes much, loosens the Belly, and provokes Urine, and is much commended for a Consumption, the Stone in the Bladder, and in the Kidneys; and is better in these Cases than any other sort of Milk whatever, three Quarters of a Pint of it being drank five or six Mornings, sweetned with an Ounce of Sugarcandy, and the Patient must fast three Hours after; he must also take the same Quantity three Hours before Supper: But in this Course he must abstain from all acid Meats. Asses Milk is also good for the Gout.

Asses Dung gathered in *May*, is good for bleeding at the Nose, or for Blood flowing from any other Part, a Dram being taken at a time. The Fume of the Dung is also good for bleeding at the Nose, and for too great a Flux of the Courses. Or,

Take of Plantain Water one Ounce, of Syrup of Myrtles, and of the Juice of Asses Dung, each half a Dram; mix them: This Potion taken in the Morning, and continued for some Days, is an approved Remedy for all Fluxes of the Womb, whether white or red, Universals going before.

The Reins of an Ass powdered, and mixed with Honey, and drank in Beer, are an excellent Remedy for the Strangury. The hard Flesh growing about the Knees of an Ass is reckoned as a great Secret for the making Hair to grow.

The Horns of a Bull rasped is reckoned good for Impotents, especially if it be rasped off in the Time of Coition; so is also the Brain of a Sparrow killed in Coition. Bull's Gaul is the most acrid and volatile of all the Gauls of Animals, and is reckoned very proper to take off Spots or Clouds from the Eye; the Tincture of it is reckoned an excellent Cosmetic, and the Gaul thickened is of great Use in Glisters to provoke the Belly, a Dram being mixed with a Glisten. A Plaster

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or Oyntment made of Aloes, Cow's Gaul, Myrrh, and Oyl of Coloquintida, and applied to the Navel, is much commended to expel Worms in grown People, and in Children. The Gaul of all Sorts of Animals is much commended for Diseases of the Ears, to quiet the Noise, to remove Deafness and Dullness of hearing, being put into the Ear with Cotton. The Spleen of a Cow is much commended for Diseases of the Spleen, viz. the Hardness, Inflation, Pain, and Swelling of it. It is also good for Obstructions of the Courses, and for the Cachexy of Virgins arising thence, for which it is much commended.

Cow's Marrow is frequently used for Diseases of the Nerves; Cow's Dung is frequently used for Burns, in the manner of a Cataplasm, and for Inflammations, and being applied to the Belly, it is an excellent Remedy for the Cholick, and to expel Wind. It is also applied to the Belly in Dropsies, to lessen the Swelling, and to discuss the Water. It is also used for slegmatick Swellings of the Parts. It stops Inflammations, and prevents Gangrens. The Water of the Dung, called the Water of all the Flowers, is an excellent Cosmetic, and takes off Spots from the Face. It is also much commended for provoking Urine, and expelling Gravel. Some ordinary People press out the Juice of the Dung, and drink it for the Cholick and Pleurisie, and it is counted a present Remedy.

There is often found in the Stomach of a Cow or Bull, a Stone, which is sometimes pretty large, and sometimes a Stone in the Gaul-bladder, the Powder whereof, especially of that Stone in the Gaul-Bladder, is counted an excellent Remedy for the Jaundice, and to expel Gravel; it also expels Poisons by Sweat, and drives away the Fits of the Falling-sickness. The Powder of the Stone is also an excellent Errhine, but it is best used by being mixed with the Juice of Beets, and applied to the Nostrils, for it presently causes sneezing.

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The Milk of a Cow, as all other Milk does, consists of three Substances, Whey, Butter, and Cheese; it is an excellent Nourishment, and partakes much of the Nature of the Herb the Beasts feed on; and so if they feed on Water-cress, Brook-lime, Scurvy-grass, Money-wort, and the like, the Milk will be good for the Scurvy; and if they eat Ground-Ivy, and the like, the Milk will be proper for a Consumption, and Ulcers in the inner Parts.

In the Use of Milk, you must observe to drink it warm from the Cow, for it is soon altered by the Air, and turns sowre, and is very apt to contract Contagion, in a pestilential Time, and turns of a Sky Colour or livid.

Milk in general is proper to nourish the Parts; therefore it is very proper for such as have a hectic Fever, or the like. It is also good to correct the Acrimony of the Humours, and is also an excellent Remedy for the Scurvy. It is also very proper for Diseases of the Urinary Passages, namely, bloody Urine, Heat of Urine, and the Strangury. It is also good for the Bloody Flux, especially if Steel be often quenched in it. In this Case it is to be taken by the Mouth, and to be injected in Form of a Glisten. But in the Use of it, acid things must be avoided, and to hinder its Coagulation, it is convenient to mix a little Sugar with it; for Sugar powerfully hinders the Coagulation, and if a little of it be mixed with it, Butter or Cheese can never be made.

But Milk is naught for such as have continual or intermitting Fevers. It is also naught for those that are troubled with Head-aches, Giddiness, the Falling-sickness, and the like: It is naught for Nauseousness, Vomiting, a Looseness, and the Cholera Morbus. It must not be used in Swellings of the Liver and Spleen, or in Obstructions of the Mesentery.

Outwardly used, it is an excellent Anodyne. It eases Pain, Flowers of Elder boyled with Milk is reckoned an excellent Medicine to take off Inflammations, and cures an Erysipelas.

Whey moderately loosens the Belly, cools and asswages the Effervescence of the Blood, and is therefore proper in malignant and burning Fevers, either taken by it self, or mixed with the Juice of Citron. And tho Milk be injurious to hypochondriac People, and to those whose Viscera are not firm, yet Whey is very proper for them, for it qualifies the Acid, and opens Obstructions of the Bowels. It provokes Urine, and is conveniently used in Summer Mornings to temperate the Acrimony of the Blood and Diuretics; and things that purge and open may be mixed with it.

A Decoction of Fumitory being mixed with it, or Fumitory boyled with it, purifies the Blood, cures the Itch, a Heat of Urine, and spitting of Blood.

But Whey is not proper for old Men.

The Pizle of a Bull reduced to Powder, and a Dram of it being taken at a time, is good for a Disentery, and a Pleurisie; and this is one of *Helmont's* Antipleurætic Secrets.

A Toad is an Animal well known, upon the Account of the Antipathy that is betwixt it and the Spider, against which it defends its self, by the Use of Plantain. The Poyson of Toads is removed by River Crabs, Humane Spittle, Harts-horn, sealed Earth, and Smaragd: But Toads are of good Use internally, and externally. Those that are taken in *July* are best. As to their internal Use, they are dyed, powdered, and taken inwardly to provoke Urine in a Dropsie.

Take Toads dyed in the Shade, cut off the Heads, and take out the Guts, make of the rest a fine Powder; the Dose is ten or fifteen Grains, with so much Sugar. It may be taken three or four times: But three or four Days must be betwixt each Dose; for it is a powerful

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Remedy. This has had wonderful Success. Some take live Toads, and kill them in Spirit of Wine, or Malago Sack; afterwards they take them out and distill them in a Retort: But the Spirit of Wine it self, or the Wine wherein they are killed, is an excellent and approved Alexipharmic, taken inwardly.

Externally Toads are of excellent Use in the Plague, for Preservation and Cure. The whole Toad may be worn for an Amulet in the Plague, or they may be applied to the pestilential Bubo's; for they are said to draw out all the Venom, and so cure the Sick. The little Bone of the Leg is also said to cure the Tooth-ach, being outwardly applied; also the Falling-Sickness and Agues, being applied to the Pulse; and if a dried Toad be held in the Hand, put under the Armpits, or upon the Heart, it certainly cures any Hemorrhage. The Powder of a Toad calcined sprinkled upon an ulcerated Cancer does much good. The Oyl of Toads is used successfully for the King's-evil.

A live Dog applied to the Belly, eases the Pain of the Colick.

Dogs Grease is preferred before all other. Some roast a Dog, and use the Dripping in a Consumption with excellent Success: But the white Dung, called *Album Gracum*, is most commonly used in Physick; and that it should be more effectual, the Dog should be fed only with Bones, and should scarce ever drink. This Dung is of excellent Use for a Dysentery and Colick. It is also used inwardly for a Quinsey, and other Inflammations of the Jaws; and it breaks the Abscess in a Quinsey, being mixed with Honey, and the Part anointed therewith. The Virtue of it is most effectual, when it is taken in *July*, and it is thought to be of so great Use in a Quinsey, that there is no Oyntment or Plaster made for it without *Album Gracum* or Swallows Nest.

The Brain of a Dog is commended for Madness.

Goats Horns are commonly used for Fumes in Hysterick Fits, and for Fits of the Falling-Sickness. Goats Blood is reckoned a Specific in a Pleurisy, and for nephritic Pains, and the Gravel, and it powerfully expels Gravel. It is also good in Falls, Bruises, and Wounds.

Deers Suet is good in Glisters for Bloody-Fluxes; for it purifies and heals Ulcers of the Bowels, especially if it be dissolved in a vulnerary Decoction, and injected for a Glisten. If the Navel be anointed with Deers Suet, a Strangury will be soon and certainly cured.

Goats Milk is preferred in Physick, especially for the Cure of the Scurvy, and the Gout. The Urine of a Goat is a Specific for the Stone in the Kidneys, and for Preservation from it. The Bladder is said to be a certain Cure for Incontinence of Urine.

Castor is an amphibious Animal, which lives partly upon the Water and partly upon the Earth. The Fat of it is excellent in Diseases of the Head and Womb, paralytick Limbs are anointed with it, and also the Belly, in the uterine Suffocation, and for After-pains.

The Castor is reckoned by some to be the Stones of the Beast; but this is a vulgar Errour, for the Castor is collected in hairy Bags placed near the Testicles; and therefore that Castor wherein the Testicles and Reins are found, is adulterate: It has a strong and fetid Smell, it powerfully discusses Wind, and is excellent for the Colick and hysteric Fits. It promotes the Courses, and expels the dead Child, and the Lochia: But all Women cannot bear the Smell of Castor.

Castor is also used in sleepy Diseases, in the Apoplexy, Lethargy, Coma, and the like, and it corrects the Virulency of Opium.

An old Man of fifty five Years of Age fell into a dangerous Lethargy, upon travelling in a very cold Season ; and when many things had been used to no purpose, he was happily cured with the following Medicine.

Take of Castor, two Scruples, Scammony, one Scruple ; mingle them with Oxyment for two Doses.

It is also good in a Lethargy to apply to the Nostrils, a Sponge dipt in Tincture of Castor, and also when People are sleepy by reason of narcotic Vapours, arising from Coals, Wine and Beer Cellars, and the like.

Castor and the Extract of it is usually prescribed in Glisters, for Apoplexies and the Falling-Sickness, when very strong Glisters are prescribed. The Tincture of Castor is also prescribed for Apoplexies and Epilepsies mixed with Waters of Lilly of the Vallies, Lavender and Sage.

For a Noise in the Ear, and the like Diseases of the Ear, Castor is an excellent Remedy ; Castor being mixed with Cotton, and put into the Ear, or Cotton dipt in the Tincture may be applied to the Ear ; but it succeeds better, if the Spirit of Ants be mixed with it ; for so it wonderfully cures Diseases of the Ears, and removes a Noise in them ; for Spirit of Ants is of it self a Specific for Diseases of the Ears.

The Oyl of Castor is frequently used to anoint paralytic and trembling Members, and being dropt upon the Tongue, it succeeds well in the Loss of Speech from a Palsy. The Extract of Castor is conveniently used in Glisters, for hysteric Diseases. The Tincture of Castor is counted good by way of Preservation from the Small-pox. The Spine of the Back being anointed with Oyl of Castor in the Fits of quartan Agues, the cold fit is thereby lessened.

The Fat of a Cat is counted good to anoint the Navel of those that have the Falling-Sickness, and some

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cut off the third Part of the Tail, and give three Drops of the Blood hot in the Water of Lime Flowers, to those that have Fits of the Falling-Sickness upon them.

Civet is reckoned a Specific in the Colick, the Navel being anointed with it; and it is also used by Women for hysteric Fits, the privy Parts being anointed with it.

All the Stag is Alexipharmic, and all things prepared from it have the same Alexipharmic and Sudorific Virtues. The volatile Spirit of the Horn is frequently used for malignant Diseases, and for an Epilepsy. The Horn has most Virtue in it when it is ripe and falls off of it self.

Calced Harts-horn is very proper for a Loosness and the Worms. A Gelly is also made of Harts-horn, and is used in malignant Diseases to resist and expel the Malignity. Half an Ounce, or an Ounce of it may be dissolved in Broath, or in a Draught of Beer. It is also used to strengthen.

Spirit of Hartshorn, with a little Camphor in it, is an excellent Medicine in malignant Fevers.

The Bone of a Stags Heart is nothing else but the Artery hardened; and Anatomists say that such Bones have been found in old Mens Hearts. This is commonly reckoned very good for the Heart. It is counted a Specific against Miscarriage, given with Grains of Kermes, in a convenient Vehicle.

The Pizle of a Stag is an approved Remedy for the Bloody-Flux and a Pleurisy; a Dram of it powdered may be given in Plantain Water for the Bloody-Flux, in Coltsfoot Water, or in the Water of Carduus Benedictus for a Pleurisy; or a Decoction may be made of the Rasplings of it; it's moreover proper for the Colic and hysteric Fits.

Snails are much commended for the hectic Fever, and a Consumption. *Amatius Lusitanus* cured a certain hectic

hectic Person with a Chicken fed with Snails, and with Asses Milk. They are proper for the Gout and such kind of Pains. The Shells are good for a Dropsy, by forcing Urine; as much of the Powder being taken as will lye on the Point of a Knife, Morning and Evening, in some convenient Vehicle. The Water that drops from the Shells, being strained is counted a good Cosmétique. Live Snails applied, are good for the Falling of the Anus, and for the Swelling and Pain of the Piles.

Ivory is good in Fevers, and to correct an acid Humour, and for the Whites, and to prevent Miscarriage. It is alexipharmic, kills Worms, and is good for hysteric Fits.

Mares Milk is commended for a Consumption. The Dung of Horses is frequently and successfully used in Physick. It is used outwardly and inwardly to stop bleeding. It is also good for the Colick.

Take the Juice of fresh Dung, and drink it in a Draught of Wine or Beer, it cures the Colick and a Plurisy. It is also used for a Quinsy. It is outwardly used for Inflammations of the Jaws, and it is commonly used for a Strangury, and it is reckoned a present Remedy for the uterine Suffocation: But Women with Child must not use it, because it causes Abortion. The Warts that grow to the Feet of Horses are much commended for hysteric Fits, taken inwardly in the Form of Powder, or used outwardly.

Take of the Warts of a Horse, one Ounce, *Assa Fœtida*, half a Dram, the Hoof of a Goat, two Drams, make a Powder, and let a Scruple of it be burnt, so as that the Fume may be conveyed thro' a Tunnel to the Uterus.

The Testicles of a Horse are excellent to expel the Secundine, or dead Child, and to provoke the Lochia.

Take

Take of the Testicles of a Horse, one Dram; of Borax, half a Dram; of Saffron, one Scruple; with a sufficient Quantity of White-Lilly-Water, make a Mixture.

They are also much commended for the Colick.

The Hoofs of Horses are used for hystERIC Fits.

The Pizle of a Sea-horse is good for the Stone and Cramp.

The Powder of a Hedg-hog is reckoned an excellent Remedy for involuntary Urine, half a Dram, or a Dram of it being taken.

The Breath of a Man clears the Eye-sight, and is good for Inflammations of the Eyes, especially if Fennel Seeds have been chewed in the Mouth before. The Nails infused in Wine or Drink, purge and vomit much.

The Spittle of a Man fasting is good for the biting of Serpents, and of other venomous Creatures, and is cosmetic. The Wax of the Ears is good for the Colic, and is very vulnerary.

Womans Milk is much commended for a Consumption, especially if the consumptive Person sucks the Woman. *Forestus* mentions an Observation of a very consumptive young Man, who was so far restored by sucking a Woman, that at length he got her with Child. An Epithem made of Womans Milk and Poppy Seed s boyled in it provokes Sleep. A menstruous Cloath applied to a gouty Foot eases the Pain, and cures an Erisypelas. The Secundine of a Woman is excellent for expelling the After-birth, and the dead Child, and there is no better Remedy to cause Abortion, and it is of excellent Use in difficult Labour. A Spirit extracted from the Secundine cures the Falling-Sickness, and takes off Spots, the Child being presently besmeared as soon as it is born. The way of preparing the true Spirit of the Secundine is as follows.

Take the Secundine of a healthy Woman, if it can be of her first Child, being a Son, with all the Vessels and Appurtenances; put them into a Bolt-head, set on the Receiver, and lute them well; place them in a gentle Digestion to purifie, and so by internal Fermentation the whole Secundine will be turned into a Liquor; but they ought to stand about half a Year in Digestion; afterwards, by Distillation, a very volatile Spirit will come forth, of excellent Virtue for Womens Diseases, to hasten Delivery, and to provoke Urine and the Courses. The Dose is a Spoonful or two. With this Medicine a Woman was cured that had a Stoppage of her Courses for six Years; and with the same Spirit the King of Poland was cured of the Falling-Sickness. But you must take notice, in making the Spirit, before you begin the Operation you must take off the Cuticle of the Secundine.

Man's Urine expels the Venom of Vipers, and there are some Observations in *Zacutus Lusitanus*, of Men that have bin Cured of the Biting of Vipers, by taking some Ounces of Urine. It eases the Pain of the Gout. The Drinking Ones own Urine is a preservation against the Plague, and is of great use in Curing the Jaundice, the Dropsie, Cachexy, and a Scirrhus of the Spleen. A Womens drinking her Husband's Water renders her Labour more easie. A Glister made of a Boy's Urine is reckoned a Specific for the Timpany: It may be given alone, or with carminative Plants boiled in it. The Seeds of Daucus, Fennel, and Cummin boiled in Urine, and drunk, is also very good for a Timpany. It Cures Ulcerations of the Ears. The Spirit of Urine is an excellent Medicine; it opens Obstructions, forces Urine, and expels Gravel, provokes Sweat powerfully, and is a Catholick Medicine for intermitting Fevers, before the Fit, Universals being first used. It is excellent for the Scurvy, especially if it be mingled with the Spirit of Scurvy-grass prepared

pared by Fermentation, which is also excellent for Hypochondriac Diseases, and for the Cachexy of Virgins; a Vomit being first used. Three Virgins have bin lately Cured by this method. Being outwardly applyed it Cures Collick Pains, arising from an acid. For an Epilepsy and sleepey Diseases, it is applied to the Nostrils, and taken inwardly, and is of good use.

Man's Excrement is excellent for Inflammations. It eases Pain, mollifies, and dissolves. Being applied to Carbuncles and Pestilential Bubo's, it eases the Pain, draws out the Venom, and ripens presently. This has bin approved of in a raging Plague. It is good for the biting of Venomous Creatures; so says *Zacutus Lusitanus*, *Matthiolus*, *Dioscorides*, and *Riverius*. There is a Serpent in the *East-Indies*, the Biting whereof is certain Death, unless Man's Dung be applied to it within eight hours. The distilled Water of Man's Excrement is good for Diseases of the Eyes, the Stone, Dropsy, and Epilepsy; and being taken inwardly, it Cures the Biting of Mad Dogs, Whitlows, and Carbuncles.

Blood taken inwardly stops Bleeding. Blood distilled yields a Volatile Spirit, which is proper for an Epilepsy, being given at the New and Full Moon.

Man's Bones are used for the Bloody Flux, and Palsy: But the Skull is most frequently used, especially of a Man that dies a violent Death. That which has bin whitened by lying long abroad, has much more Vertue than one dug out of a Grave. The Raspings of it taken inwardly are very good for the Falling Sicknes. I knew, says *Ersmuller*, a Country-man that cured many, both Young and Old, of the Falling Sicknes, with this very Remedy.

The Moss that grows on dead Men's Skulls stops Bleeding in any part of the Body, being applied to it.

The Ashes of Hares Down burnt, and taken inwardly,

ly, expels Gravel. The Eye of a Hare hastens Delivery. The Blood of a Hare is an excellent Remedy for the bloody Flux: A Rag dipt in the Blood of a Hare, and applied to an Erysipelas, Cures it; so says *Hellmont*. The Brains of an Hare are used to the Gums to render the bringing out of Teeth easie. The Heart dryed and powdered, is a certain Cure for a Quartain Ague, a fourth part of it being taken before every Fit. The Womb of a Hare dryed is much commended for a Dropsy of the Womb, and Barrenness. The Fat of a Hare is very good to draw out Thorns, and other Things that stick in the Flesh. It is also used for Ruptures, the Spine of the Back being anointed with it. The Hairs are used with other Things, to stop Bleeding, and is an ingredient in *Galen's* famous Oyntment, which is made of equal parts of Aloes, Myrrh, Frankincense, and the Down of a Hare burnt; this is much used for Bleeding, and for the stopping Arterial Blood.

The Tooth of a Wolf is used to rub the Gums of Children, to facilitate the Eruption of the Teeth. The Liver of a Wolf is commended for a Scirrhus of the Spleen, a Dram of it being taken in some proper water. The Guts and Dung of a Wolf are much commended by universal consent of all Authors, for the Collick, a Dram of the Guts or Dung being taken at a time: Some make Girdles of the Guts, and wear it for the Collick. The Skin is also commended for the same.

Mouſe Dung is commended for involuntary Urine. The Heads of Mice calcined, and mixed with Honey cure Baldness. The Dung Purges, and is mixed with Suppositories. One or two of the Rolls of Dung powdered, and mixed with the Childs Pap, Purges neatly.

The Lungs of a Sheep applyed hot to the Head, is good for a Frenzy. *Amatus Lusitanus* says, that the Cawl of a Sheep applyed hot to the Belly, is an approved Remedy for the Collick, and Bloody Flux. The Dung is

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commended for a Quinzy, and the Jaundice; and indeed all Dungs Cure the Jaundice, especially Goose Dung. A Dram of the Bladder of a Sheep dryed, is commended for involuntary Urine.

Frogs in general, are used in Physick; but the Green are best, and such as live in wholesome and clear Waters. Frogs powdered and taken inwardly, are good to stop Blood; and they are outwardly used for malignant Ulcers, and ulcerated Cancers. Some commend them roasted, for a Hectic Fever and Consumption. The distilled Water, and the Powder of them, is good for malignant and inflamed Ulcers; and others commend a green Frog calcined, to prevent Fits in Children; as much of the Powder as will lye on the point of a Knife being given to the Child as soon as it is Born, before it has suckt or taken any other thing.

A Rhinoceros is a vast Animal; the Horn in the Nostril is much commended for malignant Diseases: The Dose of it is from half a Scruple to a Scruple. Some make drinking Cups of it, and think they will preserve from Poyson, and prevent Drunkenness.

A Serpent, or Viper, is not Venomous unless it be enraged. There are many great Serpents which are not Venomous, and cannot be provoked to Anger by any means. The best time to take them is in the Spring. The whole Serpent is Alexipharmic. The Powder of them is called *Bezoardicum animale*, and the Spirit of them, and of Vipers, is very proper for malignant Diseases. When there is any suspicion of malignity, you may give a Scruple, or half a Dram of the Powder. It is also of use in malignant Fevers, the Spotted Fever, and the Plague, and provokes Sweat. And Serpents and Vipers are very proper for the French Disease, in whatever Form they are used. They confirm Health, and prolong Life. The Duke of *Bavaria* fed Fowl with Serpents, and afterwards eat them, and

fo came to have Children; and they are commended by others for Barrenness. The Skins which they put off in the Spring are very proper to hasten the Birth, an Oyntment being made of them, or they being worn in the manner of a Girdle. They are also much commended to make the Hair grow; the Powder of the Skin mixed with the Powder of River Crabs is very good for the Wounds of the Nerves and Tendons. The same Powder is much commended for Wounds of the Eyes, and for fresh Wounds; a Decoction of the Skins is much commended for the Lowly Disease. The Serpentine Stone is of a stony, or rather bony substance; it is found about the Head of a Serpent in the *East-Indies*. This Stone being applied to a Venomous Bite sticks, till it draw out the Poyson; when it falls off, they put it into Milk, that it may cast forth the Poyson into the Milk; afterwards they take it out again, and apply it to the Bite, and if any Venom remain, it sticks to the Wound, if not, it falls off of its own accord. A Dog bit by a Viper was lately Cured by this Stone, and the Milk, into which it was cast after the Application, being given to another Dog, killed him. The Powder is good for all cutaneous Diseases.

As the Conformation of the internal and external parts of a Hog, is much like that of a Man, so the Blood and Flesh is much like the Blood and Flesh of a Man. The Gall of a Hog is good for Diseases of the Eyes and Ears. The Lard is much used to mollifie Humours, and ease Swellings; for which purpose it is often put into Cataplasms, and outwardly applied.

The following Remedy is commended for a violent Cough, especially that which is most troublesome in the Night.

Take three heads of Garlick, and with a sufficient quantity of Lard make an Oyntment, wherewith anoint the Soles of the Feet in the Evening, when the Sick is going to Bed, and when he is in Bed anoint the Spine of the Back

Back with it ; and if you use this Oyntment in the same manner, it will Cure the most violent Cough.

Hogs Dung is excellent to stop any sort of Bleeding, especially of the Nostrils. The Juice of the fresh Dung being pressed out, and taken inwardly, or applied to the Forehead and Nostrils, or with Sugar you may make a Syrup of the Juice, or the dry Dung may be used with some proper Water inwardly, or outwardly, or the hot Dung may be applied to the Forehead and Temples, just as it is evacuated, or the Sick may smell to it, or the dried Dung may be put up the Nostrils : But which way soever it is used, it does Wonders in this case :

Take of the Powder of Hogs Dung dried, three Drams ; of the Powder of Roses half a Dram, to correct the Stink ; mix them with the Juice of Plantain, and put it up the Nostrils with Cotton ; but the Juice of Nettles is better than the Juice of Plantain in this case.

The Matrix of a Sow dried in the Smoak, and half a Dram of it being given, is an excellent Remedy for the Epilepsy. The distilled Water of Pork is much commended for the Hætic Fever and Consumption.

A calcined Mole is used for a Leprosy. The Wine wherein a Mole has bin boiled is excellent for the Kings Evil, and a calcined Mole is much commended for cancerous, and scorbutick Ulcers. The Blood of a Mole Cures Baldness, and is counted good for a Gangreen, a Paper being dipt in it and dried, and afterwards moistened in some proper Water. The Teeth taken out of a live Mole are said to be good for a Gangreen of the Paps, and for the Tooth-ach, and for breeding Teeth. The Blood and Skin of a Mole is a certain Cure for Whitlows.

Vipers are very proper for malignant and venomous Diseases, and for the Pox, and Leprosy. Galen mentions an observation of a desperate Leprosy that was

cured by the Wine wherein Vipers were killed. Vipers are also very good for a malignant Itch, and for Barrenness. *Helidæus Radmannus* in his Observations, mentions a rare Case of a leprous and barren Woman that was cured of her Leprosy and Barrenness by a Decoction of Vipers. Moreover, Vipers are an excellent Cosmetic, being used inwardly; and therefore the *Italian* Women drink Viper Wine to beautify the Face; and there is no better Medicine than Vipers used inwardly and outwardly for the King's Evil. The Fat and Oyl of Vipers are commonly used; the Hearts and Livers are reckoned a Specific for the Cure of an Epidemic Dysentery. For the Cure of the Bite of a Viper, there is no better Remedy than a red hot Iron applied so near as to heat, and not to burn. The Fat is excellent to take off Wrinkles from the Face. The best way of preparing Vipers is to take out their Bowels, and to dry them with the Fume of Juniper Berries; when they are dried, powder them, to three Parts of the Powder add Flowers of Sulphur and Myrrh powdered, each one Part, sprinkle upon them some Drops of the Oyls of Cinnamon and Rhodium, and you will have an excellent Animal Bezoardic Powder. Or.

Take Vipers, wash them well in Malago Wine, mix them with Sal Prunella, dry them in a hot Place, so as they may be reduced to Powder; but first wipe off the Sal Prunella. Add to this Powder the Hearts and Livers powdered, sprinkle them with Spirit of Wine, and keep them for Use.

Those that desire more Compositions may consult *Zwelfer*. The Troches of Vipers is now disliked, because there is so great a Mass of Bread mixed with a small Quantity of the Vipers, and therefore the Moderns, in the Composition of Treacle, use instead of the Troches, the Animal Bezoardic Powder.

The Fat of Badgers is more penetrating than other Fats, and therefore applied to the Reins in nephritic Diseases, with Oyntment of Marsh-mallows, when we design to ease Pain, or the Oyl of Scorpions when we intend to force Urine or the Stone.

The Unicorns Horn, which is more properly the Tooth of a Fish in *Greenland*, is frequently used for malignant and pestilential Fevers, the Small-pox, Measles. The Dose is from half a Scruple to one Scruple, or half a Dram. It provokes Sweat. A Gelly may be made of it by boiling.

Bears Grease mixed with the Ashes of Mice is an excellent Remedy for Baldness. It's used to discuss and dissolve Tumours, and is much commended for Ruptures, the Loins being anointed with it about the Spine of the Back, after the Gut is put up, for it prevents the falling again. Some commend the Grease wash'd in Frogs Span-Water to ease the Gout: But it is to be feared it repels the Matter. It is also a very good Cosmetic.

The Fat of Foxes is much in Use for Diseases of the Nerves, Tremblings, and a Palsy. The Oyl of Foxes discusses powerfully, is anodyne, and is proper for the Contraction and Induration of the Nerves and Tendons, they being anointed with it. The Lungs are much commended for Diseases of the Lungs, especially for Wounds and Ulcers of them. The Lohoch of Fox-Lungs is commended for and Asthma and a Cough. The Blood of a Duck is alexipharmic; and the more Ducks feed on Toads, the more alexipharmic the Blood is. If you apply a living Duck, the Feathers being pulled off behind, to the Stomach, it will ease the Pain of the Cholick; and it is wonderful, how the Podex of a Bird applied to pestilential Bubo's and Carbuncles, especially of a Hen, does draw out the Poyson, as also from venemous Bites: But the Fowl dyes after the Application.

Goose

Goose Fat is much used in Physic, and is more penetrating than Lard, and therefore is used in paralytic Diseases, and Convulsions of the Nerves. The People of *Westphalia* use the Vapour of the Fat to cure the scorbutic Palsy, wherewith they are often seized. They boil it in Water, and receive the Vapour upon the paralytic Member. The Grease taken with a roasted Apple, mollifies the Belly when it is bound. The Feet and Hands being anointed with it are defended against the Inclemency of the Cold. An excellent Lini-ment for a Palsy is made of a Goose in the following manner.

Take a Goose, draw it, and fill the Belly with nervine Plants and Oynments; roast it, and the Fat which drips in roasting is an excellent Remedy for paralytic Members. The Dung is very salt, and very penetrating, and frequently used as a specific for the Jaundice, a Dram of it being taken at a time; and it will be more effectual if the Goose be fed with *Celandine*, wherewith Geese are much delighted: It is also a great Specific for the Scurvy, being taken in the Form of a Powder or Decoction. The curious Ophthalmic Water of Maximilian the Emperour is made of fresh Goose Dung.

Take the Dung of young Geese collected in April or May; distil it, and drop the Water into the Eyes. It clarifies the Sight, discusses Suffusions, and cures an Inflammation.

The Tongue of a Goose cures the Strangury, being first dried; and if it be eaten fresh, it cures involuntary Urine.

Peacocks Dung is a Specific for the Falling-Sickness, and Giddiness. A Dram of the Powder may be taken at a time, or it may be infused in Wine. It is also given in Glisters; half an Ounce, or an Ounce may be mixed with a Glisten. It stimulates much, if the Epilepsy proceed from a Consent of the inferiour Parts, from

from the Pancreas or Mesentery. Some say that Men ought to take Peacock Dung, and that Women should take the Dung of the Peahen.

Take of the Dung, one Handful; pour upon it a sufficient Quantity of Wine; strain it thro' a linnen Rag, and divide it into three Doses, each to be taken before the Fit of Giddiness, and let the sick be well covered up, that he may sweat. This is reckoned an excellent Remedy for Giddiness.

The Fat of an Eel breeds Hair, and the Skin is reckoned good for the Falling of the Womb, the Fume of it being received into the Womb.

Crabs are very proper for those that have a hectic Fever and are consumptive, and for those that have Ulcers in the Lungs and Reins; and indeed the whole Crab is vulnerary. A Crab is outwardly of much Use, being bruised and applied in the Form of a Cataplasm; or the Juice may be used for a Fomentation, and so the Juice pressed out is an excellent Remedy for the Headach in malignant Fevers, especially if there be Fear of a Delirium or Phrenzy.

Take of Frog-span Water, eight Ounces; of the Juice of River Crabs, two Ounces; of Saffron, one Ounce; of Opium corrected with Vinegar, half a Dram; of Camphor, one Scruple; mingle them for an Epithem. This is an excellent Remedy for Phrensies, and Headaches arising from malignant Fevers; it is also proper for Pains and Heats in the Reins occasioned by nephritic Diseases, and the Stone; and Crabs and the Juice of them outwardly applied are proper for all Sorts of Inflammations; and for a Quinsy there is no better Remedy than the Juice of Crabs mixed with the Juice of Housleek; and the Juice newly pressed out is good for Burns. The Juice mixed with the Juice of Tobacco is good for sordid Ulcers and Fistula's. And because the Crab is wholly vulnerary, it is conveniently mixed with vulnerary Decoctions. The following Decoction is much commended.

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Take of Crabs, Number twenty; of round Birthworth, half an Ounce; of Comfry half an Ounce; of the Leaves of Bugle, Ladies Mantle, Sanicle, Agrimony, Bettony; each one Handful; boyl them in a sufficient Quantity of common Water and Wine, and make a Decoction.

It is applied outwardly to Wounds with Pledgets dipt in it, and taken inwardly twice a Day, six Ounces at a time, four Hours before eating; an Ounce of Syrup of Maiden-hair may be added to it; or if the sick be thirsty, an ounce of Syrup of Lemons. *Poterius* wonderfully commends the Virtue of this Decoction taken inwardly, or used outwardly for Ulcers and Cuts of the Nerves and Tendons. Upon which account he says, it ought to be well noted. The Ashes of these Crabs are much commended by the Ancients, and *Galen*, for the Bite of a mad Dog, with the Root of Gentian.

Take River Crabs gathered at full Moon, put them into an earthen Vessel not glazed, and dry them by degrees at the Mouth of an Oven, but take care they be not burnt; afterwards powder them in a stone Mortar. This Powder is counted extraordinary good for Ulcers of the Reins and Bladder.

Crabs are also reckoned very good to prevent Abortion; the Woman may take the Juice mixed with Wine, or eat them being bruised in Chicken Broath.

Crabs Stones are commonly called Crabs Eyes, but falsely; for the Crabs Eyes are black, and that which is called Crabs Eyes is nothing else but a slimy Humour coagulated in the Stomach of Crabs. The Crabs Eyes consist of abundance of Alkali. They are good to correct acid Humours, and for the Collic and hysteric Fits, and such-like Diseases arising from an Acid. They are vulnerary, and cure Ulcers, and are very proper for Falls, and a Pleurisy. They provoke Urine, and expel Gravel. They take off the Effervescences of the Blood, and cure intermitting Fevers.

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The Gaul of a Carp is commended for Diseases of the Eyes, especially when they are to be cleansed from Clouds, the Stone that is to be found in a Carps Head is good to stop Bleeding, and for the Falling-Sickness, and force Urine and expel Gravel. There are small Stones also placed above the Eyes of a Carp, which are better than that in the Head for an Epilepsy.

Cocle-shells are commended for intermitting Fevers; the Flesh of them are commended for a Consumption and a hectic Fever.

The Jaw of a Pike is counted a Specific for a Pleurisy and Quinsy. The Fat is good for Childrens Coughs, their Feet being anointed with it in the Evening.

The Liver of a Lamprey being hanged in the gentle Heat of the Sun, turns into an Oyly Liquor, which is an excellent Specific for Dullness and Weakness of Sight. *Forestm* mentions an Observation of one, that being wholly deprived of Sight, by reason of sharp Humours, was cured by this Liquor applied to the Eyelids. The *Dutch* frequently use it successfully in this Case.

The Stone that is found in the Head of a Peach is counted an excellent Remedy to force Urine, to expel Gravel, and to cleanse the Reins, a Scruple or half a Dram of it being taken at a time.

Cutle Bone dries and cleanses much; it is a Specific for a Gonorrhea. The Dose of it is a Scruple, or half a Dram mixed with Conserve of Roses. The Bone calcined is mixed with Dentifrices, or it may be made into a Liniment, and being sprinkled with the Juice of Scurvy-grass, or the Spirit of it, it cures the Scurvy in the Mouth, and is good for Diseases of the Eyes.

A Tench is much commended for curing the Jaundice, being outwardly applied. Some apply it to the Navel till it dyes; others to the Soles of the Feet; and some others to the Region of the Spleen; but it is best to apply it to the Liver; for being kept to it a Night,

Night, the next Morning that Part which is applied to the Flesh appears yellow and swelled, and then they say the Jaundice is certainly cured.

The Fat of a Trout is much commended for Chaps in any Part of the Body, especially of the Fundament. Some burn Trouts Teeth, and give the Powder in Parsly Water for the Stone: A Dram or two may be taken in Winter-cherry-water.

Bees dry'd and powdered, and mixed with Honey, are counted good for Baldness, the Part being anointed with it. Honey is the Essence of Plants, which the Bees suck from Flowers, and when it ferments in their Stomachs, they vomit it up in the Comb; the thicker Part of it makes Wax. Honey cleanses, being taken inwardly, or outwardly applied. It cures Wounds and Ulcers, and is good for Diseases of the Lungs, and is frequently mixed with digestive Oyntments.

Honey is good for old Men, but naught for such as are choleric, melancholy, and for Children: but is counted very good for Diseases of the Reins.

Honey differs much according to the Variety of Plants from whence it is gathered. Wax is the grosser Part of Honey, and in it the Honey is contained. It is an excellent Diuretic, being used inwardly, and it penetrates, incides, and opens. Outwardly used it is much commended for hard and scirrhus Tumours, and is commonly an Ingredient in Plasters.

Spiders are much commended for the Cure of intermitting Fevers. Some apply them to the Wrists, others put them alive into Nut-shells, and put them about the Neck, especially for Quartan Agues. A Country Man used to give a Scruple, or half a Dram of powdered Spiders with good Success, for Fevers. A Spiders Web is commonly used to stop bleeding, and to heal new Cuts, being mixed with Crums of Bread chewed. The simple Oyl of Spiders by Infusion is used to soften Plasters and Oyntments that are applied to

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pestilential Bubo's, and malignant and ill-conditioned Ulcers; and it is also used to anoint the Pulse, and the Region of the Heart, in spotted and pestilential Fevers, being mixed with compound Oyl of Scorpions, or Oyl of Ambar.

Millepedes, tho' they are contemptible Insects, are of much use in Physick. They abound with Volatile Salt, and are very Diuretic, and a Specific for preventing and Curing the Stone, being infused in Beer. They are also good for Diseases of the Spleen and Hypochondres, and for an Asthma, and Obstruction of the Lungs. They are very Vulnerary, and are used inwardly for malignant Ulcers, and Cancers. They are also said to be good for the Scorbutic Gout, and for Convulsions.

Cantharides used inwardly, force Urine more than any thing else; but they corrode the Bladder, and cause a Bloody Urine, and therefore it is not safe to use them. They are most commonly used to raise Blisters, their Wings and Heads being plucked off. Some mix five or six with an Ounce, or an Ounce and an half of Leaven, and half an Ounce of the Pulp of Figs; others take a Dram and an half, or two Drams of Cantharides, and mix them with the Crum of Rye Bread, and moisten it with some proper Water; when you would have a more powerful Blistring Plaster, mix Mustard Seed with them. Some think that Vinegar, or Leaven, lessens the Vertue of the Cantharides, but I have observed the contrary. Some prepare indolent Vesicatories with Cantharides, Myrrh, and Mastick. Some prepare Cantharides with a sufficient quantity of Wine, and use them inwardly for the Gout. Wenches use them to cause Abortion, but not without great danger. An Old Man that married a young Wife, took Cantharides to make him Vigorous, but he died the next day after his Marriage. The Oyl
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of Cantharides is used to provoke Venery, the Penis and Testicles being anointed with it.

The greater and lesser Ants are used in Physick; but those are chiefly to be chosen that have Wings; and they are found near Birch Trees. A Spirit is made of them, which is very proper to strengthen the Body, and is also good for an Apoplexy, Giddiness, and Catarrh: It is Diuretic, and stimulates Venery. You may make the Spirit in the following manner: Put a piece of Cheese into a Cucurbit, and thrust the Cucurbit into a Hill of Ants, and they will be allured by the Cheese to run in; when you have got enough, take out the Cheese, and pour in Spirit of Wine three Fingers above them, distill it, and add new Ants to the Wine, and so by cohobating often, you will have a good Spirit.

The Oyl and Spirit outwardly used is much commended to help Hearing. Tincture of Castor mixed with the Spirit, and put into the Ear with Cotton, is very good to strengthen and help the Hearing. The Spirit of Ants, and Spirit of Worms, are much commended for the Gout and Diseases of the Joynts, and for ischidiack Pains, and the Palsy, the Parts being anointed with them. Ants Eggs bruised, and an Oyl prepared of them, are much commended for dullness of hearing: But the Eggs are not to be taken inwardly, for they generate abundance of Wind. A heap of Ants boiled in Water, is an excellent Bath for Diseases of the Nerves and Muscles, and for a Palsy, and the Gout. It also cures Barrenness and the Hip-Gout. The Oyl of Ants made by Infusion provokes Venery, the Penis, Testicles, and the Muscles that erect the Penis, being anointed.

Earth-worms creep forth plentifully in an Evening after Rain. Those are more especially commended, which have red Rings about their Neck, and these are much used in Physick. They provoke Urine, and are good

good for all Diseases that proceed from an Acid, for the Scurvy, the Scorbutil Gout, and Scorbutil Convulsions, the Spirit of them being used inwardly, or the Worms outwardly applied in the form of a Cataplasm, or the live Worms may be applied to the part affected, or the part affected may be anointed with the Spirit of Earth-worms mixed with the Spirit of Ants, The Spirit of Worms is best made in the following manner.

Put washed Worms into a Cucurbit so well stopped, that nothing can exhale. Place the Cucurbit to digest, either in *Balneo Maria*, or in the Heat of the Sun, that the Worms may putrify and ferment; and this Fermentation is sometimes so very great, that it breaks the Glafs. The Fermentation being over, the Earthy Part sinks to the bottom, and the Skins swim on the top, the Spirituous Liquor is in the middle. Separate this, and distill it, and it will yield a Spirit; this Spirit is an excellent Diuretic.

The Decoction of Worms is much commended by *Sennertus*, for the bloody Flux. The Powder of Worms is good for the Jaundice, so is the Decoction of Earth-worms, with the greater Celandine, especially if some Juniper-berries be added to it. Earth-worms boyled with Aperitive Plants, are very good in many Diseases, by reason of their penetrating, opening, and Diuretick Faculty; and are therefore very good for Diseases of the Spleen, and the Dropsy. The Powder of Worms is very good to increase Milk, a Dram of it being taken at a time alone, or with Fennel-feed. The Oyl of Worms is very good for Wounds and Bruises of the Nerves. The following Oyntment is very good for Wounds or Punctures of the Nerves.

Take of the Flowers of *St. John's Wort* one handful, of common Oyl three Quarts, Turpentine one Pound, Earth-worms powdered three Ounces, Saffron a little, infuse them together, and make an Oyntment.

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The Water of Earth-worms is good for a Dropsy, but the Spirit is much more effectual, and is also good to provoke the Courses, and open Obstructions of the Womb.

I come next to treat of Minerals.

Lemnian Earth is brought from the Island of *Lemnos*, and has bin very much commended ever since *Galen's* time, for expelling Poyson.

Bole-Armenick is a pale red Earth, that is brought from *Armenia*; it participates of Iron, and being dissolved by an Acid, it appears Green like a solution of Steel. It is astringent, and stops Catarrhs; it stops Bleeding at the Nose, being applied like a Cataplasm to the Forehead, mixed with Vinegar.

Chalk is counted astringent, and a Dram of it taken in Wine or Goats-milk, is commended for killing of Worms.

Marle is good to increase Milk, and for the bloody Flux, and outwardly used, it cleanses Ulcers, and cures Wounds.

Oker is impregnated with Iron. It is used outwardly in Plaisters, and Cataplasms, to bind and conglutinate.

Mineral Waters called *Acidule*, are such, as passing thro' the secret passages of the Earth, are impregnated with a sub-acid Salt, the Water corroding the Iron. Those that drink them void their Excrements blackish, because the Iron which is drunk with the Waters is separated in the Body, and joined with the acid Humours of the Body. These Waters are good for Cachexies, Obstructions, the Scurvy, and Hypochondriack Diseases, and the like. In drinking of them, the Patient must begin with a small Dose, and increase daily; but they must not be used before the Body has bin well cleansed, and the passages are open, and they ought to be drunk at the Fountain Head; for by carrying far, or keeping long, the Iron sinks to the bottom.

Bath

Bath Waters arise from Sulphureous Metals. They are much used for Diseases of the Nerves, the Palsy, and trembling of the Limbs, for cutaneous Diseases, and Barrenness.

Dew is more penetrating and subtle than any other Water; but the Dew in *May* is the best. It is supposed to partake of the Vertue of the Plants it is collected from; for that which is taken from Eye-bright and Fennel is reckoned excellent for Diseases of the Eyes.

An Amethyst is counted good to prevent Drunkenness.

An Adamant finely powdered Cures the bloody Flux.

A Granat is good for Diseases of the Heart.

An Hyacinth applied to the Breast expels Poyson, and the Confection of it is used for malignant Diseases.

A Jasper Stone that has Blood Spots, stops bleeding at the Nose, the Stone being held in the hand of the side the Blood flows from. It is also good for a great Flux of the Courses.

The Nephritick Stone is of a dark green Colour, and the Superficies of it always seems Oily. It is used inwardly and outwardly to expel Gravel.

A Ruby is supposed good for malignant and venomous Diseases.

A Sapphire is much commended for pestilential Diseases, and the Small Pox.

A Smaragd is supposed to be good for Convulsions, and the Bloody Flux.

Coral is good for a Diarrhea, and Dysentery, and for malignant and burning Fevers.

Pearls absorb Acids, and are counted by some very Cardiack.

The Eagles Stone rattles when you shake it. Being bound to a Womans Arm, it hinders Abortion; but if

it be hanged to the Thigh, it hastens Delivery. The Powder of it being taken inwardly expels the *Lochia*, and they say increaseth Milk, if it be taken in Wine or Broath. It is also recommended for pestilential and malignant Diseases.

Alabaſtar is seldom used, an Oyntment is only made of it, which is to cause Sleep, and to ease Pain.

The *Armenian Stone*, so called because it was formerly brought out of *Armenia*; Purges powerfully upwards and downwards, and is therefore used for Melancholy, and Madneſs.

Lapis Calaminaris is used outwardly in Surgery, either in the form of a Powder, or mixed with Oyntments, to heal Wounds, and to incarn.

The *Blood Stone*, it has its Name from its Colour, and from its Virtue to stop Bleeding at the Nose; and Fluxes of Blood from the Womb.

Lapis Judaicus, so called, because it is found in *Judea*. It is used for Nephritick Pains, and for the Stone in the Bladder and Reins.

Lapis Lazuli is used for Diseases of the Head, and has much the same Virtues with the *Armenian Stone*.

Oſtiocolla, so called because it conglutinates broken Bones.

Pumex Stone is brought from *Germany*. The Powder of it is commonly sprinkled upon Wounds; and is an excellent Dentifrice.

Talk is a stony substance composed of many Scales; it is used as a Cosmetic.

I come in the next place to speak of Metals.

Gold is the most Noble of all Metals, and is called the King of Metals. It is found in several places, both in *Europe*, and in other Parts of the World. It is commonly attended with Water, and hard Stones, such as are extream hard to dig. There are likewise several Stones that contain Particles of Gold, such as are called golden *Marcaſſits*, the *Lapis Lazuli*, and the *Lapis Armenus*. The

The *Aurum potabile*, which is much praised, and sold at so dear a rate, is commonly nothing else but the Tincture of some Vegetable, or Mineral, whose colour comes near to that of Gold. Gold is a good Remedy for those that have taken too much Mercury. Being taken inwardly it is thought to be a most potent Cordial, because Astrologers tell us, it receives its influence from the Sun.

Aurum fulminans, called Saffron of Gold, causes Sweat, and drives out ill Humours by Transpiration. It may be given in the Small Pox, from two to six Grains, in a Lozenge, or Electuary. It stops Vomiting, and is also good to moderate the activity of Mercury.

Silver has the second place among Metals. It is a very compact Body, more smooth and polished by Nature than Gold, and its Pores are more even upon the Surface. Crystals of Silver are made in the following manner:

Dissolve one or two Ounces of coppel Silver in three times as much Spirit of Niter. Pour forth your Dissolution into a Glass Cucurbit, set it in a gentle Sand Fire, evaporate about the fourth part of the moisture, and so let the rest cool without stirring it, it will turn into Crystals, which you must separate from the Liquor, and after you have dried them, keep them in a Viol well stopd. You may again fall to evaporating half the remaining Liquor, and set it a Crystallizing as before. You may repeat these Evaporations, and Crystallizations, till all your Silver is turned into Crystals.

They are used to make an Escar, by touching the Part with it. It is also given inwardly for Dropsies, and for Diseases of the Head, from two to six Grains in some specific Water. It purges gently.

The infernal Stone is Silver rendred Caustick, by the Salts of the Spirit of Niter. The Tincture of Silver is a dissolution of some of the more rarified parts of

Silver made in Spirit of Wine, whetted by alcaly Salts. This Tincture is used for the Falling Sicknefs, Palsy, Apoplexy, and other Difeases of the Head. It is also used in malignant Fevers, and all other Difeases, where in it is requisite to drive out the Humour by Perspiration. The Dose is from six to sixteen Drops, in some convenient Vehicle.

Tin is a Metal that comes near unto Silver in Colour; the Salt of Tin is desiccative, and may serve to Cure Tetters.

Bismuth is a Sulphureous Marcassite, that is found in the Mines. The Magistery of Bismuth is an excellent Cosmetic.

Lead is a Metal filled with Sulphur. Those who work upon Lead are subject to Collicks, and the Palsy. Salt of Lead is commonly used in Physick, in Pomatums for Tetters, and Inflammations; and being taken inwardly is counted very good for the Quinsy, and to stop the Flux of the Courses, and Hemorrhoids, and for the bloody Flux. The Dose is from two Grains to four, in Knot-grafs, or Plantain Water.

Copper is a Metal that abounds with Vitriol, and Sulphur. Some attribute to it the vertue of increasing Seed, and Curing the Difeases of those Parts that serve for Generation; but because it contains in it a corrosive quality, it ought not to be used inwardly.

Iron is a very porous Metal, compounded of a Vitriolic Salt, Sulphur and Earth ill digested together; wherefore a Dissolution of its Parts is very easily performed. It is found in many Mines of Europe in the Form of a Stone that much resembles the Load-stone. The Loadstone is also found in Mines of Iron, and may be reduced to Iron by a strong Fire. Iron is turned into Steel by means of Horns or Nails of Animals, with which it is stratified, and so calcined.

Steel is better than Iron for making Utensils, but for Remedies Iron is better beyond Comparison. Iron opens
Ob-

Obstructions of the Courses, is good for the Scurvy, Cachexies, and hypochondriac Melancholy.

Quicksilver is a Prodigy among Metals, for it is fluid like Water, and tho' it be a very heavy Body, yet it easily flies away, when set over the Fire. It is much used in Physick, and is one of the greatest Remedies we have, when it is used as it should be; but it is full as dangerous, when it is ignorantly used upon all Occasions, and for all Sorts of Diseases. Those who draw it out of Mines, or work much with it, do fall into the Palsy, by reason of Sulphurs that continually flow from it. It is given in the Iliack Passion unto two or three Pounds, and is voided again by Stool to the same Weight. It is better to take a great deal of it than a little, because a small Quantity might be apt to stop in the Circumvolutions of the Guts, and if some acid Humours should happen to join with it, a sublimated Corrosive would be there made: But when a large Quantity of it is taken, there is no need of fearing this Accident, because it passes quickly through by its own Weight.

All Oyntments, Pomatums, and Plasters, whereof it is an Ingredient, are good against the Itch and Tetter, and dissolve cold Humours.

There has been no Remedy yet found out, so certain for the Cure of Venereal Diseases as Mercury; wherefore its greatest Enemies have been forced to fly to it, after they have tryed a long time to no purpose, to drive out the Poyson by other Remedies.

Mercurius dulcis is frequently used in Physick, and is an excellent Remedy. It is used for all Sorts of Venereal Diseases, to open Obstructions, and kill Worms. The Dose is from ten to thirty Grains. White Precipitate is a Mercury dissolved by Spirit of Niter, and precipitated by Salt into a white Powder. It is used to raise a Flux; and the Dose is from six to fifteen Grains. It is also used in Pomatums for Tetter

ters and the Itch, from half a Dram to two Drams in one Ounce of Pomatum.

Red Precipitate is a Mercury impregnated with Spirit of Niter, and calcined by Fire. It is a good Escharotick. It eats proud Flesh, and is used for laying Chancers, mixed with burnt Allom, and Ægyptiacum. Some give it inwardly to four Grains, to raise a Flux, but this is dangerous, unless rectified Spirit of Wine be burnt upon it two or three times.

Turbith Mineral is a Mercury impregnated with the Acidity of Oyl of Vitriol. It purges strongly both by Vomit and Stool, and is an excellent Remedy in venereal Diseases. The Dose is from two Grains to six.

Antimony is a Mineral consisting of a Sulphur, like unto common Sulphur. It is found in many Places in *Transylvania, Hungary, France, and Germany*. You must chuse that which is in long shining Needles, and not expect to find it of a reddish Colour, as many Authors advise; for in an hundred Weight of this Mineral, you'll hardly find one Piece of this Kind. Crude Antimony is used in sudorific Decoctions, when we would dissipate a Tumour by Transpiration: But great care must be had that no Acid enter into the Decoction; for then it would open its Body, and make it emetic. It is also dangerous to take it in Substance, because it may be apt to meet with an Acid in the Stomach, that would open its Body, and thereby cause a vomiting.

Glass of Antimony is a Regulus of Antimony vitrified by long Fusion. It is a strong Vomit, and one of the most violent that is made of Antimony.

An emetic Syrup is prepared with the Glass of Antimony infused in the Juice of Quinces, or Lemons and Sugar.

Liver of Antimony is Antimony opened by Salt-peter and by Fire, which have made it half Glass, and given it a Liver Colour. To make the emetic Wine,
you

you must infuse an Ounce of this Liver of Antimony powdered in a Quart of White-wine, twenty four Hours, and so let it settle. The Dose of this Wine is from half an Ounce to three Ounces.

Diaphoretic Antimony is an Antimony whose Sulphurs are fixed by Salt-peter, and are thereby hindered from working otherwise than by Sweat.

This Preparation is esteemed good to procure Sweat, and to resist Poyson, and consequently is good in malignant Fevers, the Small-pox, the Plague, and other contagious Diseases. The Dose is from six Grains to thirty in some proper Liquor.

Bezoar Mineral is an Antimony fixed by Spirit of Niter, and rendered sudorific. It serves for the same Uses as Diaphoretic Antimony. The Dose is from six to twenty Grains in some proper Liquor.

Arsenick is a Mineral Body, consisting of much Sulphur, and some caustick Salts. There are three Sorts of it, the white, that keeps the Name of Arsenick, the yellow, called Auripigmentum, and the red called Sandaracha. The white is the strongest of all: But none of them must be given inwardly, altho' several Persons that have ventured to use the white, pretend to have cured with it divers Diseases, and among others the Quartan Ague. They venture to give four Grains of it in a great deal of Water, and after that manner it will vomit like Antimony. But it is a dangerous Medicine, and therefore I think it ought not to be used inwardly. People sometimes cover the Corns of their Feet with Arsenick in Powder, and it eats them to the Root without any Pain: But they must be sure to cover the adjacent Flesh with a Plaster of Diapalma, after the same manner as when Causticks are applied.

Quick-lime is a Stone whose Moisture the Fire has quite dried up, and brought into its Place a great many igneous Bodies. These little Bodies cause the
Ebul-

Ebullition, when Water has opened the Matter that kept them inclosed, and this Ebullition lasts until all the Parts of the Lime are dilated, and the fiery Particles set at Liberty. These little igneous Bodies render the Lime corrosive, for the Stone is not at all so of it self.

Phagadenick Water is made of Sublimate and Lime Water. Put a Pound of quick Lime into a large Earthen Pan, and quench it with seven or eight Pints of hot Water. After the Lime has infused five or six Hours, and is sunk to the Bottom, pour off the Water by Inclination, and filtrate it. To each Pint of this Water are added fifteen or twenty Grains of Sublimate Corrosive in Powder, and the Water presently turns yellow. They are stirred together a good while in a Glass or Marble Mortar; and this Water is used for cleansing old Ulcers. It eats proud Flesh, and is used for a Gangren, Spirit of Wine being added to it. Lime Water is used for a Diabetes, and often is applied outwardly to dry up Tumours.

Flints, as all other Stones, are made by different Salts, or by acid Liquors, which do penetrate and incorporate with Earth, which is an Alcaly, so that from their Mixture there does result a *Coagulum*, which by little and little hardens by means of the subterranean Heat, or petrify by the Cold. The Tincture of Flints is said to be a good Remedy to open Obstructions, and for the Scurvy, and Hypochondriac Diseases. The Dose is from ten to thirty Drops in some proper Liquor.

Of common Salt there are three Sorts; the fossile Salt, the fountain Salt, and the sea Salt; the first is called *Sal Gemma*, by reason of its Transparency and Smoothness, like to a precious Stone: Whole Mountains are found full of it in *Poland* and other Places. The second is drawn by the Evaporation of Waters of some Fountains; and the last from Sea Water by Cris-

stallization

stallization or Evaporation. Spirit of Salt is used in Juleps for such as are subject to Gravel ; it likewise cleanses the Teeth,

Niter is a Salt impregnated with Abundance of Spirits out of the Air, which render it volatile : It is taken from among the Stones and Earth of old ruined Buildings, and in Cellars. *Sal Prunella* is commonly used in Physick, and is counted better than purified Salt-peter, because the Sulphur is thought to have corrected it. It is given to cool, and to work by Urine in burning Fevers, Quinsies, Gonorrhea's, and other Diseases that proceed from Heat and Obstructions. The Dose is from ten Grains to a Dram in Broath, or some other Liquor proper for the Disease. Spirit of Niter dulcified is good for the Collick and nephritick Pains, for hysterick Diseases, and for all Obstructions. Its Dose is from four to eight Drops in Broath or some other convenient Liquor.

Sal Armoniac is either natural or artificial. The natural is found in very hot Countries, as in many Parts of *Africa*, near the torrid Zone. It is found upon the Earth that has imbibed the Urine of Animals. The artificial Sal Armoniac is made at *Venice* and divers other Places, with five Parts of Urine, one Part of Sea Salt, and half a Part of Chimney Soot. These three are boyled together, and reduced into a Mass, which being put into subliming Pots over a gradual Fire, sublimes into Salt, in the Form we commonly see Sal Armoniac. If you would purify Sal Armoniac, you must dissolve it in a sufficient Quantity of Water ; filtrate the Dissolution, and evaporate it, until it is dry, in a Glass Vessel, you'll have a white Salt, which may be given from six to four and twenty Grains, in some convenient Liquor. It is an excellent Sudorific and Diuretic. It is good in malignant Fevers, and in quartan Agues, and to provoke the Courses of Women ; and is used in Waters for the Eyes.

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The volatile Spirit of Sal Armoniac, is a volatile Salt raised from Sal Armoniac, by the means of Quick Lime, and dissolved into a Liquor. This Spirit is an excellent Remedy for all Diseases that proceed from Obstructions, and Corruption of Humours, such as Malignant Fevers, the Falling-sickness, Palsy, Plague, Small-pox, and the like: It drives by Perspiration or by Urine. The Dose is from six Drops to twenty, in Balm or Carduus Water.

Volatile Spirit of Sal Armoniac dulcified is a good Medicine for a Lethargy, the Palsy, the Scurvy, malignant Fevers, and hysteric Maladies. It may be given instead of Spirit of Sal Armoniac, and is not so disagreeable to the Taste: It works by Sweat, or insensible Transpiration. The Dose is from twelve Drops to fifty in some proper Liquor. It is likewise good outwardly applied for the Palsy, and for cold Pains.

Vitriol is a Mineral compounded of an acid Salt, and sulphureous Earth. There are four Sorts of it, the blew, the white, the green, and the red. The blew is found near the Mines of Copper in *Hungary*, and the Isle of *Cyprus*, from whence it is brought to us in fair Cristals, which keep the Name of the Country, and are called Vitriol of *Hungary* or *Cyprus*. It partakes very much of the Nature of Copper, which renders it a little caustick. It is never used but in outward Applications, such as Collyriums, or Waters for the Eyes, and to consume proud Flesh. White Vitriol is found near Fountains: It is most of all depurated from a Metallick Mixture. It may be taken inwardly to give a Vomit. It is likewise used in Collyriums. There are three Sorts of green Vitriol, the *German*, the *English*, and the *Roman*: That of *Germany* draws near unto the blew, and contains a little Copper; it is better than the rest for the Preparation of Aqua Fortis. That of *England* partakes of Iron, and

is proper to make the Spirit of Vitriol. The *Roman* is much like the *English* Vitriol, excepting that it is not so easy to dissolve.

Red Vitriol was brought amongst us a few Years ago out of *Germany*. It is called natural Colcothar, and is esteemed to be a green Vitriol calcined by some subterranean Heat. It is the least common of them all. It stops Blood, being applied to Hemorrhagies.

If you dissolve a little white or green Vitriol in Water, and write with the Dissolution, the writing will not be seen; but if you rub the Paper with a little Cotton dipt in the Decoction of Gauls, it will appear legible; then if you wet a little more Cotton dipt in Spirit of Vitriol, and pass it gently over the Paper, the Ink will disappear again: And yet at last, if you rub the Place with a little more Cotton dipt in Oyl of Tartar *per Deliquium*, it will again appear legible, but of a yellowish Colour. The Spirit of Vitriol is used for continual Fevers, and other Diseases that are accompanied with a violent Heat. It is also mixed with Gargarisms. Salt of Vitriol is used to give a Vomit: The Dose is from ten to thirty Grains. This is a very safe Vomit for Children and weakly Persons.

Roch Allom is a very styptic Mineral Salt, found in the Veins of the Earth, in many Places of *Europe*. It is taken up in great transparent Pieces. The best is that which is reddish, for the white contains fewer Spirits.

Allom is purified after the same manner as Vitriol. It is used to cleanse the Teeth: It is a good Diuretic: A Dram of it is dissolved in a Quart of Water, and a Glas of it is given now and then. The Distillation of Allom is used for Fevers and tertian Agues. The Dose of the Spirit is from four to eight Drops. It is likewise good to cure the Aphthæ or little Chancres in the Mouth. Burnt Allom is used to eat carnous Excrecences, or proud Flesh. If a Dram of Allom be dis-

dissolved in six Ounces of the Flegm of the Distillation, you make an excellent Allom Water to cleanse Wounds and Ulcers with. Surgeons are wont to calcine Allom in a Frying-pan, but the Iron dulls the greatest Part of its Virtue, absorbing its Spirits, wherein consists the Corrosion of Allom.

Sulphur is a kind of Bitumen that is found in many Places in *Italy* and *Spain*. There is brought amongst us both a natural and an artificial. The natural is grayish, and called *Sulphur vivum*. The other is yellow, and is nothing but the natural melted, purified from its grosser Earth, and formed into Rolls, which we commonly use. Some think that Sulphur is a Vitriol sublimed in the Earth, because these Mixts are very often found near one another. That there is a great deal of Sulphur in the Mass of Mineral Vitriol, and that the acid Spirits which are drawn from both are wholly alike. The Flower of Sulphur is used in Diseases of the Lungs and Breast. The Dose is from ten to thirty Grains, in Lozenges, or in an Electuary. It is also used in Oyntments for the Itch.

Magistery of Sulphur is also thought good for all Diseases of the Lungs and Breast. The Dose is from six to sixteen Grains, in some convenient Liquor. Balsom of Sulphur is excellent for Ulcers of the Lungs and Breast. The Dose is from one Drop to six in some proper Liquor. This Balsom may be reduced to the Consistence of an Oyntment, by evaporating some Part of it, and it is thus used to cleanse Wounds and Ulcers. A Balsom of Sulphur may be made with Oyl of Linseed, for Wounds. Spirit of Sulphur, which is the acid Part of Sulphur turned into a Liquor with Fire, is put into Juleps to give them an agreeable Acidity, to qualifie the Heat of continual Fevers, and is a good Diuretic. Some prescribe it for Diseases of the Breast. But because Acids are apt to cause a Cough, it may therefore do more Hurt than Good to that Part;
for

for the Spirit is deprived of the Fat and Sulphureous Part of the Sulphur, and so has lost the Virtue that accompanies Sulphur.

The Salt of Sulphur is a good Medicine to open Obstructions, and to work by Urine, and sometimes it works also by Stool. The Dose is from ten Grains to two Scruples in Broath. It is dissolved from half a Dram to Drams, in a Quart of Water, for a Drink in Fevers, and it is indeed good in continual Fevers, and in Tertians, and on all Occasions, where there is need of calming too great a Motion of the Humours; because the Acid serves to fix the volatile Salts or Sulphurs, which are most commonly the principal Cause of these Diseases.

There is found in small Currents, near the *Baltick* Sea, in the Dutchy of *Prussia*, a certain coagulated Bitumen, which is called Ambar. This Bitumen being soft and viscous, several little Animals, such as Flies and Ants, do stick to it, and are buried in it. Ambar is of different Colours, white, yellow, and black. The white is most esteemed, tho' it be no better than the yellow. The black has the least Virtue of all. Ambar serves to stop spitting of Blood, the Bloody-Flux, the immoderate Flux of the Hemorrhoids, the Courses, and a Gonorrhea. The Dose is from ten Grains to half a Dram. It is likewise used to stop a little the Violence of Catarrhs, by receiving the Fume of it at the Nose. Tincture of Ambar is good for the Apoplexy, Palsy, Epilepsy, and for hysteric Women. The Dose is from ten Drops to a Dram in some proper Liquor. The white Oyl of Ambar, which swims above the Spirit and Flegm, after Distillation is given inwardly in hysteric Distempers, for the Palsy, Apoplexy, and Epilepsy. The Dose is from one Drop to four in some proper Liquor. It may be mixed with a little Yolk of an Egg, to dissolve it easily in Water or Broath. The Water and Spirit remain mixed confusedly,

fusedly, after Distillation; now to separate them, you must pour this Mixture into an Earthen or Glass Dish, and evaporate over a very gentle Fire two Thirds of it; that which remains is the Spirit of Ambar. Keep it in a Viol well stop'd: It is an excellent Aperitive, and is given in the Jaundice, Stoppage of Urine, Ulcers of the Neck of the Bladder, and the Scurvy. The Dose is from ten to four and twenty Drops in some proper Liquor. The black Oyl is used to chafe the Nose and VVrists of VVomen in hysteric Fits. The volatile Salt of Ambar is a very good Aperitive, and may be given from eight Grains to sixteen, in some opening Liquor, for the Jaundice, for Ischuries, Ulcers in the Bladder, the Scurvy, Fits of the Mother; and upon all Occasions, where there is any need of removing Obstructions, and opening by way of Urine.

Ambar-grease is a Bitumen found in many Places on the Sea Shore, but especially in the *Indies*. It grows hard in the Sun-beams. The best is that which is very gray and dry.

VVhen it is wet, it appears blackish. Men have thought that it is found no where else but in the oriental Seas, tho' some of it has been known to be found on the *English Coast*, and in several other Places in *Europe*. Most of it is brought from the Coast of *Melinda*. Ambar-grease is an excellent Corroborative, it is given in some Liquor, or in an Electuary to increase Seed. The Dose is from one Grain to four. The Essence of Ambar-Grease is an Extract of the more Oily Parts of Ambar-grease, Musk, and Civet in Spirit of VVine.

Take two Drams of good Ambar-grease, so much Sugar-candy, half a Dram of Musk, and two Grains of Civet; beat them small together, and put the Mixture into a Viol, pour upon it four Ounces of Wine well alcoholized, stop the Viol close, and set it in Digestion in
Horse-

Horse-Dung four Days; then taking it out, separate that which is clear while it is warm; for it will congeal when cold. This Essence works more strongly than Amber-grease in Substance. The Dose is from six to twelve Drops in some convenient Liquour.

Amber-grease alone has scarce any Smell at all, but when its Parts are put in Motion by Fermentation, Sulphurs rise from it, which tickle the Sense of Smelling with a great deal of Pleasure. The Addition of Musk and Civet have a good Effect. As for the Sugar-candy, it serves only to separate the rest, that they may be the more easily powdered, and dissolved; for this Tincture is only a Dissolution of these Sulphureous Matters in Spirit of VVine.

Metallick Recrements are so called, because they are not perfect Metals, but participate of the Nature and Matter of Metals, and are separated by Fermentation in the Generation of Metals, from other perfect Metals.

Cobaltum is a Caustick, and is very volatile, and much mixed with a corrosive Arsenick, and therefore is counted poysonous. A Sky-colour is made of it. Some think a Medicine may be made of it for the Epilepsy; but the Use of it is very dangerous, by reason of the Arsenick.

Chalcitis, Misy, and Sory are Metallick Recrements, and belong to the Kinds of Vitriols, and may be properly called crude and impure Vitriol. Chalcitis is made of Sory, and Misy of Chalcitis. Misy is used for dying.

Cadmia Pasticia is nothing else but the Soot of Brass, which sticks to the Furnace in the Fusion of the Metal. It is chiefly used in Surgery, for old and ill conditioned Ulcers; for being sprinkled upon them, it dries much, and destroys the corrupt Ferment of Ulcers, and so it incarns and cicatrizes. Cadmia being prepared by Fire, and Extinguished, is called prepared Tutty, which is very good for Diseases of the Eyes, the Pow-

der of it being blown into the Eyes, for Inflammations and Ulcers. An Oyntment is commonly made of it, and used for the Eyes: But it is very proper to mix with it a Grain or two of Camphor, or Saffron, or the like.

Litharge is nothing else but the Lead, whereby Gold, in Fusion, is depurated, which absorbs all the vile Metals, when the Gold is in Fusion. There are two Sorts of Litharge, *viz.* of Gold and of Silver. The Litharge of Gold is the most pure.

Plumbago is the impure Mine of Lead.

Pompholix is the finest Sparkles which sticks to the uppermost Part of the Furnace in the Fusion of Brass.

Spodium is burnt Ivory.

Pompholix is much used in Surgery, and is much commended for Diseases of the Eyes. The Oyntment called Diapompholigos is much commended for the Itch, and Pustles in the Skin; and also for Inflammations in the Eyes.

Sperma Cæti is vulgarly reckoned amongst Bitumens, but it is certainly taken out of the Heads of Whales in *Greenland*. It is an excellent Remedy for dissolving coagulated Blood. It is used in Pleurifies, Peripneumonia's, Bruises, and the like, to take off Inflammations, and the like. It is also excellent for Inflammations and Swellings of the Papes, and for the Gripes in Children, and the Collick in grown People, being dissolved in some proper Water. It is also used for Diseases in the Breast, and for a suffocative Catarrh.

Petreolum is a Fat and bituminous Matter flowing by degrees from Rocks and Stones. Some think that Petreolum or Oyl of Peter is a Liquor drawn from Ambar, by the means of subterranean Fires, which make a Distillation of it, and that Jet and Coals are the Remainders of it. This Opinion would have Probability enough in it; if the Places from whence this Sort of Drug comes, were not so far asunder, the one
from

from the other; for Petreolum is not commonly found any where, but in *Italy, Sicily, and Provence*: It is excellent for Diseases of the Nerves, the Palsy, and Convulsions, either alone or with Oyl of Ambar, and is excellent for cold Diseases of the Nerves. Ten or fifteen Drops of it being taken in Wine is a certain Cure for Obstructions of the Courses.

To conclude, Metals are counted seven, viz. Gold, Silver, Iron, Tin, Copper, Lead, and Quicksilver. This last is not malleable of it self, as all the others are, but is so being mingled with others. And because this is thought to be the Seed of Metals, it is numbred with the rest. Astrologers have conceited, that there was so great an Affinity and Correspondence between the seven Metals before named, and the seven Planets, that nothing happened to the one, but the other shared in it; and therefore they have given these seven Metals the Names of the seven Planets, each accordingly as they are governed, and so have called Gold the *Sun*, Silver the *Moon*, Iron, *Mars*, Quicksilver *Mercury*, Tin *Jupiter*, Copper *Venus*, and Lead *Saturn*. They have likewise fancied that each of these Planets has his Day apart to distribute liberally his Influence on our Hemisphere, and so they tell us, if we work upon Silver on Monday, Iron on Tuesday, and so of the rest, we shall attain our End much better than on other Days.

As to Minerals, whatsoever is found petrified in the Earth, or upon the Earth is called Mineral.

Petrification is made by a Coagulation of acid or salt Waters that are found in the Pores of the Earth. This Petrification differs according to the divers Dispositions, or different Nature of the Earth, and according to the Time that Nature uses in its Perfection.

The Qualities of Roots.

Name.	1 Qual.	3 Qual.
<i>Acorns</i>	hot, dry	attenuate, incide
<i>Angelica</i>	hot, dry	opens, attenuates
<i>Afara Bacca</i>	hot, dry	attenuates, incides
<i>Asparagus</i>	hot, dry	opens
<i>Avens</i>	hot, dry	discusses
<i>Agarick</i>	hot, dry	attenuates, incides
<i>Birchwort long, round</i>	hot, dry	cleanses
<i>Burdock</i>	hot, dry	cleanses
<i>Bistrea</i>	cold, dry	astrigent
<i>White Briony</i>	hot, dry	attenuates, incides
<i>Butterbur</i>	hot, dry	attenuates, opens
<i>Carline</i>	hot, dry	attenuates
<i>China</i>	hot, dry	astrigent
<i>Consry</i>	dryes	thickens
<i>Contra-yerva</i>	hot, dry	attenuates
<i>Coffus bitter, sweet</i>	hot, dry	attenuates, opens
<i>Wild Cucumber</i>	hot, dry	attenuates
<i>Cyperus long, round</i>	hot, dry	opens, attenuates
<i>Celtic Spike</i>	hot, dry	attenuates
<i>Colts-foot</i>		mollifies
<i>Roman Doronicum</i>	hot, dry	discusses
<i>Dwarf Elder</i>	hot, dry	digests
<i>Sharp-pointed Dock</i>		astrigent
<i>Eryngo</i>	hot, dry	opens, discusses
<i>Elecampane</i>	hot, dry	cleansing, opening
<i>Fern</i>	hot, dry	opens
<i>Filipendula</i>	hot, dry	cleanses, opens
<i>Fennel</i>	hot, dry	discusses
<i>Rock-Fennel</i>	hot, dry	opens, attenuates
<i>Fraxinella</i>	hot, dry	attenuates, opens
<i>Garlick</i>	hot, dry	attenuates, digests

The Qualities of Roots.

3 Qual.

4 Qual.

5 Q.

forces Urine	stomachick, splen.cephal.	Alexi.
Sudorific, diuretic	uterine, card. thorac.	Alexi.
purges Choler, Flegm	good for Liver, Spleen	
diuretic		
opens Obstructions	g. for head, heart, stom.	Alexi.
purges Flegm	go. for jaundice, dropsie	
forces Lochia, Urine, Courses	uterine, thoracick	
expels Stone	good for the Lungs	
Sudorific, kills Worms		Alexi.
purges Serum, Flegm	is uterine	
forces Urine, Sweat, Courses	good for the breast	Alexi.
Sudorific	Cardiack	Alexi.
Diaphoretic, Diuretic	stomachic, cephalic	
is vulnerary, stops blood	pectoral	
Sudorific, kills Worms		Alexi.
fo. Courses, Urine, ki. Worms	stomachic, hepatic	Alexi.
moves the Courses		
moves the Courses, Urine	good for reins, breast	Alexi.
forces Urine	cephalic	
pectoral	good for the lungs	Alexi.
Zedoary is used instead of it		
purges Water		
cures the Itch		
good for Diseases of the Reins	is stomachic	Alexi.
forces Urine, Courses, Sweat	good for Stomach, lungs	Alexi.
kills Worms	Splenetic	
diuretic, good for the Jaundice	g.f. reins, bladder, womb	
Diuretic	cephalic	
kills Worms	cephalic, uterine	Alexi.
forces Urine, Gravel	good for lungs, spleen	
g. for Cholic, Stone, Worms,		Alexi.
Cough, Plague		Gentian

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<i>Name.</i>	<i>1 Qual.</i>	<i>2 Qual.</i>
<i>Gentian</i>	hot, dry	opens, attenuates
<i>Grass</i>	cold, dry	opens
<i>Five-leav'd Grass</i>		astringent
<i>Ginger</i>	hot, dry	opens, incides
<i>Galingal lesser</i>	hot, dry	incides, opens
<i>Hounds-tongue</i>	cold, moist	thickens
<i>Horse-tail</i>	cold, dry	cleanses
<i>Hellebore white</i>	hot, dry	cleanses
<i>Hellebore black</i>	hot, dry	opens, discusses
<i>Hermodactils</i>	hot, dry	cleanses
<i>Jalap</i>	hot, dry	
<i>Jews-ear</i>	cold, dry	g. for dis. of the Eyes, purges Serum
<i>Kneeholm</i>	hot, dry	incides, attenuates
<i>Liquorish</i>	moist	mollifies, smoothens
<i>Lovage</i>	hot, dry	incides, opens
<i>White Lillies</i>	hot, dry	attenuates
<i>Water Lillies</i>	cold, dry	astringent
<i>Marsh mallows</i>	hot, dry	mollifies, loosens
<i>Masterwort</i>	hot, dry	attenuates, opens
<i>Mandrake</i>	cold, dry	mollifies
<i>Mechoacan</i>	hot, dry	
<i>Men</i>	hot, dry	attenuates, opens
<i>Madder</i>	hot, dry	opens, discusses
<i>Florentine Orris</i>	hot, dry	incides, attenuates
<i>Onions</i>	hot, dry	incides, cleanses
<i>Osmund Royal</i>	hot, dry	opens
<i>Yellow wild Orris</i>	hot, dry	astringent
<i>Peony</i>	hot, dry	subastringent
<i>Parsly</i>	hot, dry	attenuates, opens
<i>Phu</i>	hot, dry	attenuates, opens
<i>Polipody of the Oak</i>	hot, dry	incides, digests
<i>Pellitory of Spain</i>	hot, dry	attenuates, incides
<i>Restharrow</i>	hot, dry	astringent, inciding

The Materia Medica contracted. 247

3 Qual.

4 Qual.

5 2.

it cures the Bite of a mad Dog is hepatic, splenetic
forces Urine, kills Worms good for Bladder, Spleen
Vulnerary hepatic, splenetic
resists Putrefaction stomachic, thoracic
cephalic, stomachic

is narcotic

g. for an old Cough, difficulty forces Urine
of breathing, dis. of the reins

kills Mice

errhine

purges Melancholy, forces

Courses and Hemorrhoids

purges Flegm

purges serum

Panacea for a Dropsie

diuretic

expels Gravel

forces Urine, Courses

good for Burns

stops uterine Fluxes

g. for the lun. liv. blad.

hepatic, splenetic

Alexi.

thoracic

forces Sweat, Courses, Urine cephal. stomach. thora. Alexi.

narcotic

purges Flegm, Choler, Serum

forces Urine, Courses

cephalic, hepatic

Alexi.

forces Urine, Courses

forces Courses, Urine

pectoral

Alexi.

forces Urine, Courses, Sweat

splenetic

Alexi.

stops Courses

good for Convulsions

uterine, cephalic

diuretic

hepatic

forces Urine, Sweat, Courses hepatic, splen. uterine Alexi.

purges Melancholy

good for the Gout

sudorific, errhine

good for the Lungs

diuretic, lithontriptic

good for Reins & Blad.

R 4

Rho-

Name.	1 Qual.	2 Qual.
<i>Rhodia Radix</i>	hot, dry	attenuates, opens
<i>Radish</i>	hot, dry	cleanses, opens
<i>Rhubarb</i>	hot, dry	toasted is astringent
<i>Rhaphonticum</i>	hot, dry	astringent
<i>Smallage</i>	hot, dry	opens
<i>Succory</i>	cold, dry	cleanses
<i>Sow-Bread</i>	hot, dry	incides, opens
<i>Spurge greater & lesser</i>	hot, dry	cleanses
<i>Burnet Saxifrage</i>	hot, dry	attenuates, opens
<i>Saxifrage</i>	hot, dry	opens
<i>Spanish Scorzonera</i>	hot, moist	opens Obstructions
<i>Squills</i>	hot, dry	attenuates, incides
<i>Solomon's Seal</i>		cleanses
<i>Spikenard</i>	hot, dry,	attenuates
<i>Sassa-parilla</i>	hot, dry	attenuates
<i>Turmeric</i>	hot, dry	cleanses
<i>Tormentil</i>	cold, dry	astringent
<i>Turbith</i>	hot, dry	
<i>Vincetoxicum</i>	hot, dry	attenuates, opens
<i>Wake-Robin</i>	hot, dry	incides
<i>Winter-green</i>	cold, dry	astringent
<i>Zedoary</i>	hot, dry	incides, discusses

Barks.

Name.	1 Qual.	2 Qual.
<i>Ash</i>	cold, dry	attenuates
<i>Acorn Cups</i>	cold, dry	astringent
<i>Woody Cassia</i>	hot, dry	opens, discusses
<i>Cinnamon</i>	hot, dry	attenuates, opens
<i>Citron</i>	hot, dry	opens, attenuates
<i>Chestnut</i>	cold, dry	astringent
<i>Roots of Capers</i>	hot, dry	opens, incides
<i>the Inner of Elder</i>	hot, dry	attenuates, discusses
<i>Mace</i>	hot, dry	subastringent

3 Qual.

4 Qual.

5 Q.

moves the Courses.	is cephalic	
forces Urine	hepatic, splenetic	
purges Choler, Courses, Urine		
breaks the Stone	stomachic, splenetic	
qualifies Choler	hepatic, uterine, splenetic Alexi.	
errhin, expels the dead Child	stomachic, hepatic	
purges Flegm, Choler		
move Cou. Urine, lithontriptic g. for lungs, liver, reins	Alexi.	
forces Urine, Courses, Gravel good for the Bladder		
g. for the biting of a mad Dog	Alexi.	
diuretic	g. for the Lun. hep. splen.	
cures Ulcers	good for the Face	
moves Urine, Courses	nephritic, stomachic. Alexi.	
sudorific	good for the Pox.	
forces Urine, Courses	uterine	
vulnerary		Alexi.
purges Flegm		
forces Sweat, Courses		Alexi.
good for an Asthma	thoracic	Alexi.
vulnerary	good for the Lungs	
cures venomous Bites		Alexi.

Barks.

3 Qual.

4 Qual.

5 Q.

diuretic, lithontriptic	g. for the Spleen & Pox	
hastens Delivery	cephalic	Alexi.
resists Putrefaction	cephalic, cardiac, uterine	Alexi.
diaphoretic	cardiac	Alexi.
stops the Belly	splenetic	
moves the Courses, Urine, Belly	cephalic, uterine	
		Oran-

<i>Name.</i>	<i>1 Qual.</i>	<i>2 Qual.</i>
<i>Oranges</i>	hot, dry	attenuate, open
<i>Oak</i>	cold, dry	astringent
<i>Pomgranats</i>	cold, dry	astringent
<i>Tamarisk,</i>	hot, dry	attenuates, opens

Woods.

<i>Names.</i>	<i>1 Qual.</i>	<i>2 Qual.</i>
<i>Aloes</i>	hot, dry	astringent
<i>Aspalathum</i>	hot, dry	astringent
<i>Colubrinum</i>	hot, dry	cleansing
<i>Guiacum</i>	hot, dry	opens
<i>Juniper</i>	hot, dry	attenuates
<i>Mistletoe</i>	hot, dry	mollifies
<i>Nephriticum</i>	hot, dry	opens
<i>Rhodium</i>	hot, dry	attenuates
<i>the three Sanders</i>	dry	open
<i>Sassafras</i>	hot, dry	attenuates, opens

Herbs.

<i>Names.</i>	<i>1 Qual.</i>	<i>2 Qual.</i>
<i>Agrimony</i>	hot, dry	opens
<i>Water Agrimony</i>	hot, dry	opens
<i>Assara-bacca</i>	hot, dry	attenuates
<i>Arsmart</i>	hot, dry	
<i>Beet</i>	hot, dry	cleanses
<i>Bettony</i>	hot, dry	attenuates, opens
<i>Red Blite</i>	cold, moist	loosens
<i>Bears-Breech</i>	moist	mollifies
<i>Balm</i>	hot, dry	attenuates, incides
<i>Basil</i>	hot, dry	discusses
<i>Burnet</i>	hot, dry	attenuates
<i>Male Brooklime</i>	hot, dry	cleanses

The Materia Medica contracted.

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3 Qual.

4 Qual.

5 Q.

good for the Cholic
good for the Toothach

cardiac, cephalic

Alexi.

diuretic

splenetic

Woods.

3 Qual.

4 Qual.

5 Q.

kills Worms

cardiac, uterine

Alexi.

good for Spitting Blood

purges Choler, Flegm

good for Fevers

Alexi.

g. for Dropsy, Pally, sudorific g. for the Falling-sickn.

sudorific

good for the Epilepsy

forces Urine

good for the Reins

cardiac, cephalic

cardiac, hepatic

cures a hectic Fever

sud. neph. g. for an Asthma

Herbs.

3 Qual.

4 Qual.

g. for a Cachexy & Wounds splenetic, hepatic

vulnerary, forces Urine, Cour. hepatic, splenetic

diuretic

expels Cour. dead Child

vulnerary

purges Head and Belly

vulnerary, diuretic

cephalic, splenetic, uterine

good for the Head

good for Burns

forces the Courses

cephalic, cardiac

forces Urine, Courses

sudorific, lithontriptic

vulnerary

g for the bit of a m. Dog

Cale-

Name.	1 Qual.	2 Qual.
<i>Caleminth</i>	hot, dry	cleanses powerfully
<i>Carduus Benedictus</i>	hot, dry	opens, attenuates
<i>Lesser Centory</i>	hot, dry	cleanses
<i>Chervile</i>	hot, dry	attenuates
<i>Camomile</i>	hot, dry	mollifies
<i>greater Celandine</i>	hot, dry	opens, penetrates
<i>lesser Celandine</i>	hot, dry	cleanses
<i>Clary</i>	hot, dry	cleanses, attenuates
<i>Colts-foot</i>		mollifies
<i>Tops of Dill</i>	hot, dry	ripens
<i>Dodder</i>	hot, dry	cleanses much
<i>Cretick Dittany</i>	hot, dry	attenuates, cleanses
<i>Dodder of Thyme</i>	hot, dry	
<i>Endive</i>	cold, dry	opens
<i>Eyebright</i>	hot, dry	binding
<i>Elder Leaves</i>	hot, dry	mollifies
<i>Fennel</i>	hot, dry	attenuates
<i>Fumitory</i>	hot, dry	attenuates
<i>Feverfew</i>	hot, dry	attenuates, incides
<i>Germander</i>	hot, dry	incides, attenuates
<i>Ground Pine</i>	hot, dry	incides, opens
<i>Goats Rue</i>		
<i>Groundsel</i>	cold, dry	digests, consolidates
<i>Golden-Rod</i>	hot, dry	astringent
<i>Horse-tail</i>	cold, dry	astringent
<i>Hemlock</i>	cold, moist	mollifies
<i>Hysop</i>	hot, dry	opens, attenuates
<i>Hops</i>	hot, dry	attenuates, discusses
<i>Horehound</i>	hot, dry	opens, cleanses
<i>Harts-tongue</i>	cold, dry	attenuates
<i>Ground-Ivy</i>	hot, dry	attenuates, opens
<i>Ivy</i>	cold, dry	astringent
<i>Knot-grass</i>	cold, dry	binds
<i>Ladies-Mantle</i>		astringent
<i>Ladies-bed-straw</i>	dry	cleanses
<i>Lettice</i>	cold, moist	thickens

The Materia Medica contracted.

143

3 Qual.

4 Qual.

5 Q.

sudorific, diuretic

vulnerary

cure the Chol. forces Cour. diu. cures the Lientery

diuretic

good for the Eyes

g. for the Scurvy, K. Evil, Piles

narcotic

pectoral

breeds Milk

hastens Delivery

purges Melancholy

diuretic

g. for the womb & nerves

cardiack

hepatic, splenetic

g. for the Breast & Eyes

splenetic, hepatic

uterine, anodyne

good for the Eyes

pro. Sweat, & a Serum, forc. C.

moves Urine, Courses

purges Serum, Choler

purges Choler, Flegm

sudo. diur. g. for the Dropsie splen. hep. g. for the Gout

diuretic, moves the Courses g. for the Nerves, Gout

cures the bit. of Vip. kills Wor. cures Epilepsy, Plague

forces Urine, vulnerary

vulnerary, lithontripic

g. for an old Cong. pro. Uri. vul.

of a poisonous Quality

pectoral, good for a Pleurisie hepatic

anodyne

provokes Courses

vulnerary

forces Gravel, Courses

anodyne

vulnerary

vulnerary

vulnerary, cures spinning Blood

provokes Sleep

g. for Jaundice, Eyes, Br.

splenetic, hepatic

pectoral

stomachic

Alexi.

Alexi.

Law.

Name.	1 Qual.	2 Qual.
<i>Lawrel</i>	hot, dry	mollifies, discusses
<i>Lenisk</i>	hot, dry	astringent
<i>Lovage</i>	hot, dry	attenuates
<i>White Lilly</i>	hot, dry	attenuates
<i>Lungwort</i>	cold, dry	astringent
<i>Marsh-Mallows</i>	hot, dry	mollify, loosen
<i>White Maiden-hair</i>	dry	digests, discusses
<i>Mugwort</i>	hot, dry	cleanses
<i>Maiden-hair</i>		cleanses
<i>Hedg Mustard</i>	hot, dry	attenuates
<i>Marjoram</i>	hot, dry	attenuates
<i>Mallows</i>		mollifies
<i>Melilot</i>		mollifies
<i>horses garden-water Mint</i>	hot, dry	attenuates
<i>Mercury</i>	hot, dry	cleanses
<i>Millfoil</i>	hot, dry	astringent
<i>Myrtle</i>	cold, dry	astringent
<i>Mouſe-ear</i>	hot, dry	binding
<i>Mullin</i>	hot, dry	mollifies
<i>Nep</i>	hot, dry	attenuates
<i>Orach</i>	cold, moist	discusses
<i>Oak of Jeruſalem</i>	hot, dry	attenuates
<i>Oak Moſs</i>	cold, dry	astringent
<i>Oak Leaves</i>	cold, dry	astringent
<i>Pellitory of the Wall</i>	cold, moist	mollifies, cleanses
<i>Parsly</i>	hot, dry	attenuates
<i>Purſlain</i>	cold, dry	thickening
<i>Plantain</i>	cold, dry	thickens
<i>Mountain Poly</i>	hot, dry	attenuates
<i>Penny Royal</i>	hot, dry	attenuates, incides
<i>Periwinkle</i>	hot, dry	astringent
<i>Rosemary</i>	hot, dry	incides
<i>Rue</i>	hot, dry	attenuates, incides
<i>Male-Sothernwood</i>	hot, dry	cleanses, opens
<i>Sorrel</i>	cold, moist	astringent
<i>Shepherds-purſe</i>	cold, dry	astringent

3 Qual.

4 Qual.

5 Q.

Alexi.

forces the Courses, Gravel

stops Blood, Belly, Womb

forces Urine, Courses

good for Burns

stops spitting of Blood

anodyne

forces Courses, Lochia

good for Hoarseness

Errhine

good for Burns, Choleric

anodyne

move the Cou. dissol. coag. Milk

moves Belly, Courses

stops Fluxes

diuretic

cures Heart-burning

anodyne

move the Courses

loosens the Belly

resists Putrefaction

cephalic

g. for the Lnn. Brain, He.

g. for the Bladder, Breast

g. for the Lungs, Reins

uterine

pectoral

pectoral

cephalic

anodyne

good for the Eyes

uterine

errhine

cure Fluxes of the Bel. Co.

thoracic

uterine

good for the Jaundice

pectoral

stops the Courses

forces Urine, Gravel

forces Courses, Urine

stops Fluxes

cures uterine Fluxes

forces Urine

moves the Courses

vulnerary

good for the Jaundice

moves Courses, Urine

kills Worms, forces Urine

vulnerary

nephritic

good for the Reins

cephalic

cephalic

uterine

good for choleric Fevers

Alexi.

Alexi.

Alexi.

Scur-

Names	1 Qual.	2 Qual.
Starry-grass	hot, dry	opens
Succory	cold, dry	opens
Strawberry	cold, dry	astringent
St. John's-wort	hot, dry	attenuates
Self-heal	hot, dry	cleanses
Savine	hot, dry	attenuates, incides
Sage	hot, dry	astringent
Sanicle	hot, dry	astringent
Savory	hot, dry	opens, attenuates
Scabious	hot, dry	cleanses
Seal of the blessed Virgin	hot, dry	incides
Scolopendrium	hot, dry	cleanses
Scordium	hot, dry	attenuates
Sena	hot, dry	cleanses
Soldanella	hot, dry	opens
Speedwell	hot, dry	astringent
Maries Thistle	hot, dry	incides
Toads Flax	hot, dry	cleanses
Tobacco	hot, dry	cleanses, incides
Thyme	hot, dry	incides
Mother Thyme	hot, dry	attenuates, opens
Violets	cold, moist	emollient
Vervain	hot, dry	astringent
com. Roman Wormwood	hot, dry	resolves
Winter-green	cold, dry	astringent
Willow Leaves	cold, dry	astringent

Flowers.

Name.	1 Qual.	2 Qual.
Balaustins	cold, dry	astringent
Betony	hot, dry	attenuates, opens
Borage	hot, moist	emollient
Englefs	hot, moist	emollient
Blew-bottle	hot, dry	opens

The Materia Medica contracted. 257

3 Qual.

4 Qual.

5 L.

diaphoretic, antiscorbutic
diuretic

forces Urine, Courses

diuretic, vulnerary

consolidates

expels Child, Courses

diuretic, moves Courses

vulnerary

sudorific

for. Uri. Cour. Gravel, Thorac.

breaks the Stone

moves Sweat, Urine, Courses

purges Melancholy

purges Water upwards & down.

vulnerary, sudorific

forces Urine, Courses, Sweat

moves the Belly

moves sneezing, narcotic

moves Urine

forces Urine, Courses

vulnerary, lithontriptic

kills Worms

vulnerary

disposes to Sleep

splenetic

heals Ulcers

cephalic

cephalic

good for the Lungs

splenetic, cephalic

pectoral

good for the Head

cephalic

cephalic, uterine, stomachic

cardiac

hepatic, splenetic

stomachic, hepatic

Alexi.

Alexi.

Alexi.

Flowers.

3 Qual.

4 Qual.

5 L.

vulnerary

prepares Choler

prepares Choler

good for Dropsy, Jaundice

cephalic

cardiac

cardiac

cardiac

S

Alexi.

Broom

Name.	1 Qual.	2 Qual.
Broom	hot, dry	opens
Capers	hot, dry	resists Putrefaction
Camomile	hot, dry	emollient
greater Celendine	hot, dry	attenuates, incides
Colts-foot		emollient
Elder	hot, moist	emollient
Gilly-flowers	hot, dry	emollient
Hops	hot, dry	incides
Lavender	hot, dry	attenuates, incides
White Lillies	hot, dry	attenuates
Lillie of the Vallies	hot, dry	attenuates
White water Lillies	cold, moist	emollient
Lime	hot, dry	discusses
Marygolds	hot, dry	opens, discusses
Tree Mallows	cold, moist	emollient
Mellilot	hot, dry	emollient
Mullin	hot, dry	emollient
Peony	hot, dry	subastringent
Red Poppy	cold, moist	emollient
Black Poplar	hot, dry	cleansing
Primrose	hot, dry	incides
Rosemary	hot, dry	incides
Roses white and red	cold, dry	astringent
Damask Roses	hot, dry	loosen
Saffron	hot, dry	opens, mollifies
Sage	hot, dry	subastringent
Schenanth	hot, dry	discusses
Stachas	hot, dry	cleanses, attenuates
Violets	cold, moist	emollient
Wall-flowers	hot, dry	cleanses, attenuates

The Materia Medica contracted. 259

3 Qual.

4 Qual.

5 Q.

expels Gravel, Worms, Urine good for liver, Spleen
forces courses, urine splenetic, hepatic
g. for fainted palp. of the heart g. for head, heart, nerves Alexi.
purges Choler good for the Eyes

sudorific, anodyne

cures Itch, Jaundice
forces Urine, Courses cephalic, nervine
hastens Delivery
good for fainting cephalic
stops a Flux
good for the Epilepsy cephalic
exp. courses, small pox, measles cardiac

Alexi.

good for Epilepsy, Night-mare uterine, cephalic
hypnotic
anodyne
anodyne, g. for Apoplexy, Epile. palsy
good for the Apoplexy cephalic
cephalic

purge Choler
anodyne, hastens delivery cardiac, pectoral Alexi.
diuretic cephalic

forces urine, courses cephalic, nervine
good for the Epilepsy cardiac
expels dead child, courses cardiac, uterine

S 2

Seeds.

Seeds.

Name.	1 Qual.	2 Qual.
Anise	hot, dry	attenuates, discusses
Asparagus	hot, dry	opens
Ash	hot, dry	attenuates
Bishop's-weed	hot, dry	incides
Burdock	cold, dry	cleanses
Berberries	cold, dry	astringent
Broom	hot, dry	attenuates, opens
whole & cleans'd Barly	cold, dry	opens, cleanses
Basil	hot, dry	digests, resolves
Chast Tree	hot, dry	attenuates, discusses
Columbine	hot, dry	
Cabbage	hot, dry	loofens
Cardemoms lesser	hot, dry	attenuates
Carduus benedictus	hot, dry	incides, opens
Caraways	hot, dry	attenuates, discusses
Citron	hot, dry	attenuates, cleanses
Citruls	cold, moist	opens
Coriander	hot, dry	astringent
Cubebs	hot, dry	attenuates, discusses
Cucumber	cold, moist	cleanses, opens
Cummin	hot, dry	attenuates, digests
Cherrie Kernels	cold, dry	
Dill	hot, dry	ripens, digests
Date Stones	cold, dry	forces Gravel
eritic & common Dancus	hot, dry	opens, incides
Endive	cold, dry	cleansing
Elder	hot, dry	
common & sweet Fennel	hot, dry	discusses
Fenugreek	hot, dry	emollient, digests
Fumitory	hot, dry	attenuates
Flax	hot, dry	mollifies, cleanses
Gourds	cold, moist	emollient

Seeds.

3 Qual.	4 Qual.	5. 2.
diuretic, breeds milk & seed pectoral		Alexi.
diuretic		
forces urine, water	stimulates venery	
good for the Cholic	uterine	
expels Gravel		
expels Gravel, loosens the Belly good for spleen, Reins		
diuretic		
moves the courses	cephalic	
forces urine, courses		Alexi.
cu. ulc. of the mouth, jaund.	hastens delivery	
kills Worms		Alexi.
helps concoction g. for a cough.	good for Head stomach	Alexi.
sudorific	cardiac	
diuretic	stomachic	Alexi.
kills worms		
diuretic	go. for the reins, bladder	
kills worms	stomachic	
comforts the Memory	cephalic, pectoral	
forces urine, gravel		
carminative	stops hemorrhoids	
Breaks the Stone		Alexi.
increases Milk, Seed	good for stone, womb	
diuretic, hastens Delivery	good for the womb	Alexi.
diuretic		
purges Serum		
diuretic, forces courses	g. for stom. breast, Eyes	Alexi.
prepares Melancholy		
anodyne,		

Name.	1 Qual.	2 Qual.
Grains of Paradise	hot, dry	attenuate
Garden Cresses	hot, dry	open, cleanse
white Henbane	cold, dry	emollient
Hemp	cold, dry	
St. John's-wort	hot, dry	digests
Kneeholm	hot, dry	attenuates
Lettice	cold, dry	thickens
Lentile		loosening
Lovage	hot, dry	opens, incides
Lupins	hot, dry	cleanse, open
Marsh-mallows	hot, dry	emollient
Mallows	hot, moist	emollient
Melons	cold, moist	open, cleanse
Medlars	hot, dry	astringent
Millfoyl	hot, dry	cleanses
common Millfoyl	cold, dry	astringent
Mustard	hot, dry	incides, attenuates
Nettle	hot, dry	incides, opens
Nigella	hot, dry	attenuates, opens
Orach	cold, moist	loosens, discusses
Peach Kernels	hot, dry	cleanse
Pine Kernels	moist	emollient
Peoney	hot, dry	subastringent
white and black Poppys	cold, moist	thicken
Macedonian & com. Par.	hot, dry	attenuates, opens
Plantain	(fly) cold, dry	thickens, cleanses
Purslain	cold, dry	astringent
Quinces	cold, moist	emollient
Rocket	hot, dry	cleanses
Rhadiſh	hot, dry	incides, attenuates
Rue	hot, dry	incides
Sorrel	cold, dry	opens
Smallage	hot, dry	opens
Saxifrage	hot, dry	opens
Staves acre	hot, dry	cleanses
Sumach	cold, dry	astringent

3 Qual.

4 Qual.

5 Qual.

good for Concoction, Cholic cephalic, pectoral
force urine good for the spleen

anodyne, good for spitting blood

lessen Seed

diuretic, forces courses

vulnerary

diuretic

disposes to sleep

good for stomach, urine

good for the plague, small-pox

forces urine, courses, sweat hepatic, splenic

expel urine, cour. Birth, worms

good for bladder, breast

hepatic

diuretic, lithontriptic

expels urine, gravel, birth

moves urine, sweat

forces urine, courses

diuretic, lithontriptic thoracic

breeds milk, forces urine uterine

purges upwards & downwards good for the Jaundice

lithontriptic, diuretic

g. for consumption, strangury good for stomach, breast

good for the Epilepsy uterine, cephalic

forces urine, courses

g. for liver, spleen, reins

vulnerary

kills worms

good for burns

diuretic, breeds milk, seed

vomits

forces urine, courses, birth cephalic

resists Putrefaction

diuretic

diuretic

moves the Belly, masticatory

Alexi.

Alexi.

<i>Name.</i>	<i>1 Qual.</i>	<i>2 Qual.</i>
<i>Bastard Saffron</i>	hot, dry	incides, attenuates
<i>Tansy</i>	hot, dry	attenuates
<i>Thlaspy</i>	hot, dry	cleanses
<i>Red Vetch.</i>	hot, dry	emollient, cleansing

Fruits.

<i>Name.</i>	<i>1 Qual.</i>	<i>2 Qual.</i>
<i>Almonds bitter</i>	hot, dry	cleanses, attenuate
<i>Almonds sweet</i>		emollient
<i>Anacardiums</i>	hot, dry	
<i>Acorns</i>	cold, dry	astringent
<i>Berberries</i>	cold, dry	astringent
<i>Buckthorn Berries</i>	hot, dry	cleanses
<i>Winter Cherries</i>	cold, dry	
<i>Watry Cherries</i>	cold, moist	emollient
<i>Sweet Cherries</i>	hot, moist	mollify
<i>acid Cherries</i>	cold, dry	astringent
<i>rough Cherries</i>	cold, dry	astringent
<i>prefer'd Cherries</i>	cold, dry	astringent
<i>Chestnut</i>	hot, dry	thickens
<i>Cloves</i>	hot, dry	discuss
<i>Cassia Fistula</i>	hot, moist	emollient, lenitive
<i>Coloquintida</i>	hot, dry	
<i>Currants</i>	cold, dry	attenuate, incide
<i>Dates</i>	hot, dry	astringent
<i>Elder Berries</i>	hot, dry	emollient
<i>Figs</i>	hot, moist	emollient
<i>Galls</i>	cold, dry	astringent
<i>Ivy Berries</i>	hot, dry	
<i>Juniper berries</i>	hot, dry	discuss, incide
<i>Jujubes</i>	cold, moist	emollient
<i>Kermis</i>	hot, dry	astringent
<i>Lawrel Berries</i>	hot, dry	emollient
<i>Mexicoen Berries</i>	hot, dry	draw

The Materia Medica contracted. 265

3 Qual.

4 Qual.

5 Q.

purges Serum

moves urine

forces urine

diuretic, go. for the Jaundice malignant ulcers

good for dropsy, cholic

kills Worms

Alexi.

Fruits.

3 Qual.

4 Qual.

5 Q.

diuretic

anodyne

quicken memory

cephalic

good for a loosness

purge viscid Flegm

diuretic, lithonriptic

loosen the Belly

good for apoplexy, epilepsy

quench thirst

corroborate

g. for Fevers, Green-sickness

stops vomiting, loosness

good for fainting

purges choler, serum

purges flegm, serum, melanchol. good for a Dropsy

cool in a Fever

stops fluxes of the belly

sudorific

ripen, purge the reins

stop a Gonorrhoea

purge upward and downward

move urine, sweat

g. for a pleurisy, quinsy, cough good for the lungs

move the Courses

purge choler, g. for a Dropsy visicatory, caustic

good for stomach, liver

good for reins, bladder

stomachic

cephalic, cardi. stomac. Alexi.

g. for bre. lungs, rei. blad.

good for reins, bladder

Alexi.

g. for lungs, small-pox Alexi.

Alexi.

ischidiac

cardiac

cephalic

Myr.

Name.	1 Qual.	2 Qual.
<i>Myrtle Berries</i>	cold, dry	astringent
<i>unripe Medlars</i>	cold, dry	astringent
<i>Bellyrick Myrobalans</i>	cold, dry	astringent in substance
<i>Chebula Myrobalans</i>	cold, dry	astringent in substance
<i>Emblicea Myrobalans</i>	cold, dry	astringent in substance
<i>Cytron Myrobalans</i>	cold, dry	astringent in substance
<i>Indian Myrobalans</i>	cold, dry	astringent in substance
<i>Cyprus Nuts</i>	hot, dry	astringent
<i>Nutmegs</i>	hot, dry	astringent
<i>Pistach Nuts</i>	hot, moist	attenuate, open
<i>Poppy Heads</i>	cold, moist	thicken
<i>Pomgranates acid</i>	cold, dry	astringent
<i>Pomgranates sweet</i>	cold, dry	digest
<i>vinous Pomgranates</i>	cold, dry	attenuate
<i>Pepper white, black, long</i>	hot, dry	attenuates, resolves
<i>Pruns rough, acid</i>	cold, dry	astringent
<i>Pruns sweet</i>	cold, moist	emollient
<i>Quinces</i>	cold, dry	emollient
<i>Raisins</i>	hot, moist	emollient
<i>Strawberries</i>	cold, moist	
<i>Sebestins</i>	moist	emollient
<i>Tamarinds</i>	cold, dry	astringent
<i>Fresh Walnuts</i>	hot, dry	emollient

Meals.

Name.	1 Qual.	2 Qual.
<i>Barly</i>	cold, dry	cleanses
<i>Beans</i>	cold, dry	cleanses
<i>greater Comfry</i>		thickens
<i>Fennugreek</i>	hot, dry	emollient
<i>Flax Seeds</i>		cleanses, mollifies
<i>Lupins</i>	hot, dry	open, cleanses
<i>Marsh-Mallow Roots</i>	hot, moist	emollient
<i>Wheat</i>	hot, moist	emollient

The Materia Medica contracted.

267

3 Qual.

4 Qual.

5 2.

good for the stone
 purge flegm
 purge flegm in infusion
 purge flegm in infusion
 purge choler in infusion
 purge melancholy
 g. for rupture, to breed callus
 g. for palpitat. of heart, hickops cephal. stomach. uterine
 pectoral
 hypnotic
 purge choler
 good for a cough
 good for the cholic
 loosens the belly
 good for stomach, lungs, liver
 loosens the belly, kill worms
 purge choler
 cures ulcers of the mouth

heals wounds

cephalic
 stomachic

hurt the stomach

good for the liver
 splenetic, nephritic
 purge the reins

Alexi.

Meals.

3 Qual.

4 Qual.

5 2.

ripens
 clears the face from spots

ripens
 ripen

suppurates, anodyne

Li-

Liquid Juices.

Name.	1 Qual.	2 Qual.
Berberries	cold, moist	astringent
Fumitory	hot, dry	attenuates
unripe Grapes	cold, dry	attenuates
Lemons	cold, dry	attenuate
fresh Oyl	hot, moist	emollient
old Oyl	hot, dry	digests, cleanses
washed Oyl	cold, dry	astringent
omphacine Oyl	cold, dry	astringent
Oyl of pale Roses	hot, dry	
Oyl of Pomgranates	cold, dry	astringent
Quinces	cold, moist	astringent

Thickened Juices.

Name.	1 Qual.	2 Qual.
true Acacia	cold, dry	thickening
Aloes, hepat. succotrine	hot, dry	astringent, cleansing
Ammoniacum	hot, dry	emollient, attenuates
Assa ferida	hot, dry	incides
Water Agrimony	hot, dry	attenuates, opens
Amber, white, red	hot, dry	astringent
Amber liquid	hot, moist	resolvent, emollient
Peruvian Balsom white,	hot, dry	discusses, mollifies
Balsom Copiei (black)	hot, dry	emollient
Bdellium	hot, dry	digests, attenuates
Benzien	hot, dry	incides, attenuates
Judaic Bitumen	hot, dry	dissipates
Camphor	cold, dry	dissipates
Colophony	hot, dry	emollient
Dragons blood	cold, dry	astringent
Elaterium	hot, dry	incides
Euphorbium	hot, dry	caustic

Liquid Juices.

3 Qual.	4 Qual.	5 Q.
provokes Appetite	good for stomach, liver	
purges Serum, Choler	good for liver spleen	
provokes Appetite		
diuretic	cardiac	Alexi.
anodyne		

purges choler

Thickened Juices.

3 Qual.	4 Qual.	5 Q.
emplastic		Alexi.
pur. choler, heals wounds, ulcers		
loosens the belly	good for the spleen	
good for hysteric fits		
vulnerary		
anodyne, forces Courses	good for stomach, brain	
vulnerary, provokes courses	g. for stomach, bladder	
vulnerary	good for reins, bladder	
forces urine, courses, sweat		Alexi.
	good for the lungs	

extinguishes Venery

stops bleeding
purges ser. courses powerfully
purges flegm

Frank-

Name.	1 Qual.	2 Qual.
Frankincense	hot, dry	astringent
Galbanum	hot, dry	emollient, resolvent
Gum Gott	hot, dry	
Gum anime	hot, moist	attenuates, resolves
Gum Arabic	hot, moist	thickens
Gum Caranna	hot, dry	mollifies powerfully
Gum Elemý		emollient
Juice of Hypocistis	cold, dry	astringent
Liquorish	moist	mollifies, lenient
Lacca	hot, dry	attenuates, opens
Labdanum	hot, dry	emollient
Manna		cleanses
Mastich	hot, dry	emollient
Myrrh	cold, dry	opens, attenuates
Opium	hot, dry	dissipates
Opobalsamum	hot, dry	opens, resolves
Opopanax	hot, dry	discusses
dry Pitch	hot, dry	emollient
Rosine of Fir	hot, dry	emollient
Rosine of the Larix	hot, dry	attenuates
Rosin of the Pine	hot, dry	mollifies, digests
Rosin Copal (white, brown)	hot, moist	emollient, resolves
Sugar fine, brown, candy	hot, moist	emollient, incides
Sagapenum	hot, dry	attenuates, opens
Sandarash, Gum Junip.	hot, dry	discusses
Sarcocol	hot, dry	astringent
Scammony	hot, dry	
Stora x	hot, dry	emollient
Tachamahaca	hot, dry	astringent
Turpentine	hot, dry	mollifies, cleanses
Tartar white	cold, dry	attenuates, incides
Tragacanth	cold, moist	thickens
common Wormwood	hot, dry	cleanses

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3 Qual.

4 Qual.

5 Q.

vulnerary, anodyne
anodyne, forces courses hastens delivery
purges upwards, downwards salt, serum
cephalic, stomachic

good for nerves, swelling
cephalic

vulnerary
anodyne
diuretic, antiscorbutic
good for quinsy, cough
purges choler, forces courses

g. for lungs, reins, bladder
good for the spleen

good for the stomach

resists Putrefaction

narcotic

moves courses

purges flegm, forc. courses, uri.

good for the Tooth-ach

moves the belly, forces urine

anodyne, suppurates

good for the head

good for breast, stomach

purges flegm, resolves tumours

g. for breast, nerves

stops bleeding

good for nerves, head

vulnerary, emplastic

purges Choler, Serum

moves the Courses

cephalic, usrine

anodyne, ripens

good for the gout, swellin.

moves the belly, forces urine thoracic

moves the belly

emplastic, anodyne

procures appetite

of

Of Animals and things taken from them.

Name.	1 Qual.	2 Qual.
Butter	hot, moist	lenient
Oriental Bezoar	hot, dry	attenuates
Occidental Bezoar	hot, dry	attenuates
Flesh of Crabs		
Crabs Eyes	cold, dry	cleansing
Camtharides	hot, dry	
Castor	hot, dry	attenuates
Cuttle Bone	cold, dry	cleanses
Civet	hot, moist	attenuates
Deer's Marrow	hot, dry	resolves, mollifies
Earth Worms	hot, moist	discusses
Elk's Hoof		
Duck's Fat	hot, moist	emollient
Goose Fat	hot, moist	opens
Dog's Fat	hot, dry	cleanses
Deer's Fat	hot, moist	emollient
Cat's Fat	hot, moist	emollient
Hen's Fat	hot, moist	lenient, resolving
Man's Fat	hot, moist	discusses
Sow's Fat	hot, moist	lenient, resolvent
Badger's Fat	hot, moist	emollient
Bear's Fat	hot, moist	emollient
Goat's Blood	hot, dry	opens Obstructions
Goat's Suet	hot, moist	discusses
Hart's Horn	hot, dry	attenuates
Hony	hot, dry	cleansing, opening
Ivory	cold, dry	astringent
Isinglas	cold, dry	astringent
Lard	hot, moist	emollient
Leeches	suck blood	are narcotic
Man's Skull	cold, dry	astringent
Musk	hot, dry	attenuates

Of Animals and things taken from them.

3 Qual.

4 Qual.

5 Q.

anodyne, loosens the belly

anodyne

cardiac

Alexi.

Sudorific

cardiac

Alexi.

g.f. a heft. f. cu. the bi. of a m. d.

good for the stone

raises Blisters

anodyne

good for the nerves, head

stops a Gonorrhoea

anodyne

cardiac

anodyne

diuretic, narcotic

good for Nerves, lungs

good for an Epilepsy

anodyne

good for limbs, nerves

cures a noise of the Ears

consolidates

anodyne

good for the limbs

anodyne, good for chap'd lips

anodyne

anodyne

anodyne

hinders baldness

resolves concremented blood

good for a Strangury

sudorific

forces Urine

good for heart, brain

kills Worms

anodyne

good for the falling-sickness

refreshes the vital Spirits

T

Mum.

Name.	1 Qual.	2 Qual.
Alumny	hot, dry	attenuates
Ocypus	hot	emollient
Pikes Jaw	cold, dry	cleansing
Stone of the Bladder		
Venice Soap		cleanses
Sclnke		
Scorpion dried		
Sperma Ceti	hot, moist	resolves
Spodium of Ivory	cold, dry	astringent
Viper's Flesh	cold, dry	sudorific
Unicorn		
Wax white, yellow	hot, dry	thickens

Of Minerals.

Names.	1 Qual.	2 Qual.
Antimony	cold, dry	astringent
Allom rock, burnt	cold, dry	astringent
Arsnick white	hot, dry	
Auripigmentum	hot, dry	
Armenian Stone		
Glass of Antimony		
Burnt Brass	cold, dry	astringent
Bole Armenick	cold, dry	astringent
Common Bole	cold, dry	astringent
White Bole	cold, dry	astringent
Borax		
Blood-stone	cold, dry	astringent
Cerus	cold, dry	astringent
Chalcitis	hot, dry	
Mineral Cinnaba	hot, dry	cleanses
Chrystal	hot, dry	astringent
Lemnian Earth	cold, dry	astringent
Granate	cold, dry	attenuates, binds
Leaf-Gold		

The Materia Medica contracted.

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3 Qual.

4 Qual.

5 Q.

resolves
anodyne
good for a pleurisy
sudorific
anodyne
excites venery
lithontriptic
anodyne

Alexi.

sudorific
ripens

cardiac

Alexi.

Alexi.

Of Minerals.

3 Qual.

4 Qual.

5 Q.

corrosive

poyson
poyson

corroborates

purges upward, downward

cure old ulcers

sudorific

purges Melancholy

Alexi.

for. Courses, hastens Delivery

good for spitting blood

escharotic

cures malig. ulcers, french. pox

breeds Milk, go. for the stone

sudorific

good for palpit. of the heart cardiac

diaphoretic, g. for melancholy cardiac

Alexi.

Alexi.

T 2

Hia-

Name.	1 Qual.	2 Qual.
<i>Hiacinth</i>	cold, dry	astringent
<i>Quick-lime</i>	hot, dry	
<i>Lapis Caliminaris</i>	cold, dry	cleanses
<i>Lapis Lazuli</i>		
<i>Litharge of Gold, Silver</i>	cold, dry	astringent
<i>Load-stone</i>	cold, dry	astringent
<i>Red Lead</i>	cold, dry	astringent
<i>Burnt Lead</i>	cold, dry	astringent
<i>Osteocolla</i>		
<i>Pomphalix</i>	cold, dry	astringent
<i>Ruby</i>	cold, dry	
<i>Leaf Silver</i>	cold, moist	
<i>Quick Silver</i>	cold, moist	(of the earthy Part
<i>Steel</i>	cold, dry	astringent on account
<i>Sal Armoniack</i>	hot, dry	attenuates, resolves
<i>Sal Gemma</i>	hot, dry	opens
<i>Salt Peter</i>	cold, dry	incides, resolves
<i>Saphyr</i>	cold, dry	astringent
<i>Sardus</i>	cold, dry	astringent
<i>Smaragd</i>	cold, dry	astringent
<i>Sublimate</i>	hot, dry	cleansing
<i>Sulphur</i>	open, incide	diaphoretic
<i>Topaz</i>	cold, dry	
<i>Tutty</i>	cold, dry	cleansing
<i>Verdigrease</i> (Roman	hot, dry	cleanses
<i>Vuriol hangaric White,</i>	hot, dry	cleanses

Sea things.

Name.	1 Qual.	2 Qual.
<i>Amber-grease</i>	hot, dry	opens, resolves
<i>Coral white, red</i>	cold, dry	astringent
<i>Coralline</i>	cold, dry	thickens
<i>Lapis Nephriticus</i>		
<i>Pearls</i>	cold, dry	astringent
<i>Judaic Stone</i>		
<i>Pumex Stone</i>	cold, dry	attenuates
<i>the Fire Stone</i>	heats, drys	digests, discusses

The Materia Medica contracted.

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3 Qual.

4 Qual.

5 Q.
Alexi.

corroborates

escarotic

cures Ulcers

purges melancholy

breeds Flesh

purges Melancholy

joyns bones

cures ulcers

expels sorrow

strengthens

kills Worms, cures Itch

good for the head

salivates (of salt

aperitive on the account

g.agai.
(poyson

Diaphoretic

good for the cholic

resists putref. cures inward ul.

cardiac

cardiac

good for the memory

resists

(poyson

g.ag.p.

Poyf.

Alexi.

stops bleeding

stops all Fluxes

very corrosive

pectoral

stops bleeding

consolidates

draws

provokes vomiting

cardiac

corrodes

Sea things.

3 Qual.

4 Qual.

5 Q.

corroborates the vital spirits

cardiac, cephalic, nerveine

cardiac

kills worms

cures the stone

cheers the Soul

expels gravel

cicatrizes, breaks the stone

it's mixed with Plasters

cardiac

Alexi.

A Collection of Medicines, and the Virtues and Uses of them.

I Begin first with simple Waters in Use.

Sorrel Water cools and dries, and is used in alexipharmic Potions for a Vehicle.

Betty Water heats, dries, attenuates, is diuretic and cephalic.

The Water of Holly Leaves heats, dries, cleanses, is diuretic and splenetic.

Carduus Water heats, dries, is sudorific, and alexipharmic.

The Water of the lesser Centaury heats, dries, cures Fevers, and kills Worms.

The Water of the greater Celandine heats, dries, cleanses, clears the Eye when there is a Cataract.

Succory Water cools and dries, it is cephalic, cardiac, uterine, and stomachic.

The Water of Scurvy-grass heats and dries, is anti-scorbutic and splenetic.

Eye-bright Water heats, dries, is astringent, and stops Fluxions on the Eyes.

Fennel Water heats, attenuates, discusses, and is sudorific, and clears the Sight.

Bean-flower Water cleanses, provokes Urine, and beautifies the Face.

Strawberry Water cleanses the Face and Skin, and assuages an Erysipelas.

The Water of Lavender Flowers heats, dries, and is cephalic.

The Water of the Flowers of Lillies of the Vallies heats and dries, is cephalic, cures an Apoplexy, Epilepsy, and Giddiness.

Rose Water cools and dries, is cardiac and cephalic.

Elder-flower Water mollifies, resolves, and is good for

an Erysipelas, taken inwardly, or outwardly applyed.

Lime-flower Water cures the Falling-sickness, and expels Wind in Children, being sweetned with Sugar.

The Water of Oak Leaves cools and dries, and cures the Bloody-flux and Hemorrhages.

Fumitory Water prepares Bile and Melancholy.

The Water of Grass is diuretic and lithontriptic, and stops a Flux of Blood.

Hyssop Water heats, dries, attenuates, and cuts gross Humours contained in the Lungs.

Lettice Water cools, moistens, and provokes Sleep.

Mallow-flower Water heats, moistens, mollifies, and is good for Diseases of the Lungs, Reins, and Bladder, and for Heat of Urine.

Balm Water heats, dries, is cardiac, and good against Melancholy.

Water of Honey heats, moistens, is diuretic, lithontriptic, breeds Hair, and cures a Suffusion of the Eyes.

Mint Water heats, dries, is good for the Stomach and the Head.

Red Poppy Water cools, promotes Sleep, and is good for a Pleurisy.

Parley Water heats, dries, is diuretic, lithontriptic, and opens Obstructions.

Purslain Water cools, moistens, and takes away Heat of Urine.

Pennyroyal Water heats, dries, is hysteric, and is good to force the Courses and Secundine.

Nightshade Water dries, cools, and cures an Erysipelas, and Cancers of the Papes.

Frog-spawn Water cools and dries, and cures Inflammations and Burns, and stops the Flux of the Hemorrhoids, and cures a red Face.

Of Compound Waters.

The Water of unripe Wallnuts, or the Amsterdam Alexipharmic.

TAKE of unripe Wallnuts with their outward green Shells, gathered in *May*, and bruised, two Pound ; of the Herbs, Carduus Benedictus, Balm, Rue, Scabius, Scordium, each two Ounces ; Cut them, and pour upon them of Wine Vinegar as much as will rise some Fingers above the Matter. Distil it in Glafs as long as any Liquor will drop. Keep it in a Glafs for Use.

This is much commended by Practitioners. It attenuates, incides, penetrates, cleanses, resists Putrefaction, is good in Malignant Fevers, and the Plague. The Dose is half an Ounce, or an Ounce.

The Amsterdam Epileptick Water.

Take of the Roots of Male Peony dried, half a Pound, of the Roots of Angelica and Fraxinella, of the Leaves of cretic Marjoram, Rue, and Sage, each one Ounce ; of the Flowers of Male Peony, Bettony, Lilly of the Vallies, Lime-tree dried, of the Seeds of oriental Bishops-weed, Nigella, each half an Ounce ; of Peony two Ounces ; of woody Cassia, Cloves, the lesser Cardamoms, Nutmeg, each two Drams ; powder them grossly, and pour upon them five Quarts of French Wine, or Rhenish Wine, of common Water a Quart. Digest them four and twenty Hours, then distil them in Sand, and draw off about four Quarts. Keep it in a Glafs well stopd.

This is excellent for many Diseases. It sweetens the Mass of Blood, and causes Sweat, is good for all cold Diseases, and for such as proceed from an acid

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Ferment. It resolves, attenuates, incises, cleanses, is stomachic, cephalic, diuretic, good for the Apoplexy, and the Falling-sickness. The Dose is from two Drams to six in Balm Water.

The Antinephritic Water of Amsterdam.

Take of Horfe-radish Root, four Ounces; of Liquorish, the Roots of Restharrow, Parsly, and Burnet, each two Ounces; of nephritic Wood and Sassafras, each three Ounces; of the Leaves of Ground Ivy, Bettony, Chervil, Strawberries, each two Handfuls; of the Seeds of Fennel and Nettles, and of the Berries of Winter Cherries, each two Ounces; of Juniper Berries one Ounce; cut and beat them, and infuse them in a sufficient Quantity of Ground-ivy and Wine, three Days and Nights; then distil them in a Cucurbit in *Balneo Maria* to Siccity.

This opens, attenuates, resolves, forces Urine and Sweat, and is a Specific for the Stone in the Reins and Bladder. The Dose is from half an Ounce to one Ounce.

The Palsy Water.

Take of the Roots of Sarsa-parilla, of the Wood of Guaiacum, each one Pound and an half, of Sassafras four Ounces, of the Herbs Bettony, Mountain Calamint, Germander, Ground Pine, Hyssop, Marjoram, Origanum, black Horehound, Primrose, Penny-royal, Rosemary, Sage, wild Thym, Thym, the Flowers of Marygolds, and Stæchas, each one Handful, Juniper Berries one Ounce: Cut them and beat them, and infuse them in a sufficient Quantity of Spirit of Wine for three Days and Nights, then distil them in *Balneo Maria*; to the distilled Water add of the Roots of bitter Costus, Pyrethrum, Ginger, the Seeds of white Mustard,

star'd, Cinnamon, Storax, Calamite, Castor, each one Dram. Digest them some Days and Nights, then filtrate them through a Linnen Cloath, and keep the Liquor for Use.

It heats, dries, attenuates, opens, resolves, is stomachic, cephalic, and uterine, used inwardly or outwardly.

The Hysteric Water.

Take of the Roots of Briony dryed, of ripe Elder Berries, dryed by a gentle Fire, and cleansed from the Stalks, each two Ounces, of the Leaves of Mugwort, Dittany, of Creet, Mother-wort, Nep, Basil, Pennyroyal, Rue, Savin dryed in the Shade, each half an Ounce, the yellow Peel of Oranges, one Ounce and an half; powder them and infuse them for eight Days in three Quarts of Spirit of Wine, and one Quart of common Water; distil them in *Balneo Maria*, and draw off four or five Pints, wherein infuse of Myrrh and Castor, each half an Ounce, of *English Saffron* three Drams; digest them for some Days, then strain the Tincture through a Cloath, and keep it for Use.

It heats and dries powerfully, penetrates, resolves, opens Obstructions, forces Urine, Sweat, the Courses, and cures a great many cold Diseases. The Dose is from two Drams to half an Ounce.

Treacle Water.

Take of the yellow Bark of Citrons dryed, of the Roots of Butter-bur, Liquorish, Burnet, Tormentil, each two Ounces; white Dittany, Gentian, Masterwort, Periwinkle, Zedoary, the Leaves of Carduus Benedictus, Rue, Scabius, Scordium dryed, each one Ounce; the Seeds of Sorrel and Carduus Benedictus, each half an Ounce; powder them all grossly, and infuse

fuse them in six Quarts of the best Spirit of Wine, and in three Pints of common Water: Digest them twenty four Hours, then distil them in Sand or *Balneo Maria*, and draw off three Parts of four. Add to the Spirit drawn off, three Drams of *English* Saffron, three Ounces of *Venice* Treacle, and half an Ounce of Oyl of Sulphur by the Bell. Digest them for three Days and Nights, then strain it through a Sive, and keep it in a Glass well stop'd.

It heats, dries, evacuates by Urine and Sweat, it corrects acid Ferments that are too acrid, and restores a due Texture to the Mass of Blood. The Dose is from two Drams to half an Ounce.

Compound Aqua Vita.

Take of sharp Cinnamon three Ounces, of all the Sanders six Drams, of the Roots of Avens, Galingal, Ginger, and the outward Bark of Oranges and Citrons dried, each two Drams and an half, of Nutmeg, the lesser Cardamoms and Mace, each three Drams; of the Seeds of Anise, cretich Daucus, sweet Fennel, and Basil, each one Dram and an half; of Gillyflowers, red Roses, and the Flowers of Rosemary, each two Drams; make of all a gross Powder, and pour upon it of the best Spirit of VVine six Quarts, of common VVater one Quart, digest them a Night and a Day, and then distil them in *Balneo Maria*, or in Sand, and draw off two Thirds of the Liquor: In the Spirit drawn off infuse of the Powder Diamargarit frigid, and Diambra, each three Drams, of Amber-grease and Musk tied up in a Rag, each ten Grains; digest them three Nights and Days; to the straining add of Julep of Roses half a Pint, mingle them, and keep it for Use.

It heats, dries, is stomachic, cardiac, cephalic, and alexipharmic: It is good for all cold Diseases, and for the Palsy, Apoplexy, and Epilepsy: The Dose is half an Ounce.

Tincture

Tincture of Cinnamon.

Take of sharp Cinnamon grossly powdered, two Ounces, Spirit of VVine rectified eight Ounces; put the Cinnamon into a long Viol, and afterwards pour upon it the Spirit of VVine; lute well to the Top of the Viol another Viol, and place it upon hot Sand for eight Days, then gently pour off the Tincture and keep it for Use.

It heats, dries, is stomachic, uterine, cardiac, and cephalic: The Dose is from two Drams to half an Ounce.

Tincture of Guaiacum.

Take of the Shavings of Guaiacum six Ounces, Spirit of VVine rectified, twelve Ounces, mingle them and digest them in a long Viol with another well luted to the Mouth of it for eight Days and Nights, then decant the Tincture, and strain it gently through a linnen Cloath, and keep it for Use.

It heats, dries, is stomachic, cures Catarrhs, and is of a pleasant Smell and Taste: The Dose is from half an Ounce to one Ounce.

Tincture of Castor.

Take of Castor grossly powdered, half an Ounce; put it into a long Viol, and pour upon it three Ounces of rectified Spirit of VVine; digest it eight Nights and Days, pour off the Tincture, and strain it through a linnen Cloath, and keep it for Use.

It heats, dries, is hysteric, good for the Falling-sickness and the Palsy: The Dose is from six Drops to twenty.

Tincture

Tincture of Saffron.

Take of *English Saffron* one Ounce, put it into a long Viol, and pour upon it six Ounces of Spirit of VVine; digest it for eight Days, then pour off the Tincture and keep it for Use.

It heats, dries, is sudorific, anodyne, stomachic, and forces the Courses: The Dose is from six Drops to ten.

Elixir Proprietatis.

Take of Myrrh, Aloes, and Saffron, each half an Ounce, of Spirit of VVine rectified, ten Ounces, of Spirit of Sulphur by the Bell, half an Ounce; extract first with the Spirit of VVine, a Tincture from the Saffron, by digesting it six or eight Days; afterwards pour this Tincture with the Spirit of Sulphur upon the Myrrh and Aloes beat small; digest them for a Month in a long Viol well stoppt, and shake the Glass now and then, decant the black Tincture gently from the Faces, and then either sling away the Faces, or extract another Tincture from it, with Spirit of VVine as before: After the Elixir has stood without shaking a Night, decant it again, and afterwards let it stand a Night without shaking, and so decant it again till you find no Faces at the Bottom, which you will find in the space of few Days: This is commonly called *Elixir*, or *Alexiterium Proprietatis*.

This Tincture is hot and dry, stomachic, anodyne, uterine, alexipharmic, it loosens the Belly, two Drams of it being taken at a time, and cures Tertian Agues, and is an universal Medicine; it agrees with all Ages and both Sexes: It alters, evacuates, and strengthens; and, according to the Opinion of an excellent Physician, every Practitioner ought to have it in

in Readiness: The Dose is from six Drops to twelve, unless you design to purge, then you must give two Drams in VVine or Beer.

Tincture of Opium.

Take of crude Opium sliced and toasted on iron Plates, one Ounce, of the Spirit of wine Vinegar, six Ounces: Mix them in a Glasse Cucurbit, and digest them three Days and Nights, then strain the black Tincture through a linnen Cloath, and keep it for Use.

It is hypnotic, anodyne, narcotic, and may be used instead of Laudanum Opiatum, in Potions, and other Liquors: Being applied outwardly to the Temples with a Rag dipt in it, it eases Pain, and promotes Sweat; it also asswages Pains of the Gout: The Dose is two or three Drops.

Tincture of Steel.

Take of the Filings of Steel, one Ounce, of Rhenish VVine ten Ounces; infuse them in a close Glasse eight Nights and Days, then decant the red VVine and keep it for Use.

It opens, cleanses, corrects a muriatick Salt, and the acid, when it is too acrid. It opens Obstructions, loosens the Belly, and is good for a Cachexy: The Dose is half an Ounce two or three times a Day. The same way is prepared Tincture of Strawberries, infused in rectified Spirit of VVine, new Strawberries being added till the Tincture is made. This Tincture is lithontriptic. The Tincture of Lacca is made the same way, which is hysteric, antiscorbutic, and hypochondriack; and so is the Tincture of Scordium made, which is alexipharmic.

Spirit

Spirit of Vinegar.

Take of the sharpest VVine Vinegar, fourscore Onnces; distil it in a low Glasse Cucurbit, in *Balneo Maria*, till that which remains in the Cucurbit is of a pitchy Consistence. All the Liqueur that comes forth is called distilled Vinegar, or Spirit of Vinegar.

It cools, dries, binds, restrains luxuriant Sulphur; but joined with Alcalies, it opens, cleanses, and forces Urine, and moves the Belly, as may be seen, when it is copulated with Crabs-eyes, Coral, or Steel. It also provokes Sweat, by reason of the Volatility, and different Parts whereof it consists; namely, the subtle volatile Alcaly, which coagulates upon Lead, and tastes as sweet as Sugar, but turns to an insipid Fat upon Salt of Tartar, or fixed Nitre: The Dose is from half an Ounce to an Ounce.

Rose Vinegar.

Take of red Roses, one Pound, of wine Vinegar, six Quarts; put them into a large Glasse with a narrow Neck, stop it well, and tie it over with a Leather, and expose it to the Heat of the Sun for forty Days in the Summer; then press out the Vinegar through a Cloath, and keep it for Use; or if you please, you may put in new Roses, and place it in the Sun again, as before.

It cools powerfully, dries and binds. It is cephalic and alexipharmic: The Dose is half an Ounce. The same way are prepared the following Vinegars; Vinegar of Marygolds, which is cardiac and cephalic; Vinegar of Rosemary Flowers, which is cephalic and cardiac; Vinegar of Lavender Flowers, which is cephalic; Vinegar of Elder Flowers, which is sudorific and alexipharmic.

Treacle Vinegar.

Take of the Species of the Treacle VVater above described, except the Oyl of Sulphur by the Bell, the Saffron and the Treacle: Cut them, or beat them grossly, and pour upon them fifteen Pints of VVine Vinegar; set them in the Sun for forty Days, or digest them eight Days in *Balneo Mariae*; then press out the Vinegar through a Cloath, and keep it for Use.

It is an excellent Preservative against the Plague: *I took a Spoonful of this, says Marggrave, Morning, Noon, and Night, and nothing else, when the Plague raged violently at Leyden, in the Year 1664, and visited the People infected with the Plague every Day, and was preserved safe and sound, when fifteen Physicians dyed of the Plague that Summer.*

Vinegar of Squills.

Take of the Roots of Squills sliced and hanged up by a Thred thrust through them, forty Days, and dried in the open Air, where the Sun or Rain does not come, one Pound; of VVine Vinegar four Quarts; put them into the Sun, as before, then strain it. It attenuates, incides, and is thoracic: The Dose is half an Ounce.

Prævotius his purging Vinegar.

Take of crude Tartar one Dram, or instead of it, of Cream of Tartar, half an Ounce, of the Leaves of Sena cleansed, three Drams, of Cinnamon and the Seeds of Anise, each half a Dram, of the sharpest VVine Vinegar one Pint; infuse them twenty four Hours, then strain out the Vinegar, and keep it for Use. It loosens the Belly, attenuates, and incides, and is used in Sauces.

Simple

Simple Wormwood Wine.

Take of VVormwood dryed one Handful, of VVine fifty Quarts ; put it into a Vessel well stopd, and leave it in Infusion till all the VVine is drunk. It attenuates, incides, is stomachic, and quickens the Appetite. The same way is prepar'd the lesser Centaury VVine, which is hepatic and a Febrifuge. And so is made the VVine of black Cherries, which is cardiac, and good for malignant Fevers. And so is made Rosmary Flower Wine, which is cephalic and cardiac. So is made Eye-bright Wine which is good for the Head and Eyes.

The common Decoction for a Glister.

Take of the Leaves of Mallows, Pellitory, Beet, Violets, Mercury, the Flowers of Camomile, each one Handful, the Seeds of Anise and sweet Fennel, each two Drams ; boyl them in a sufficient Quantity of Water to a Pint. It mollifies the Fæces contained in the great Guts, and expels Wind, and is anodyne.

A sharp Glister.

Take of the lesser Centaury, Hyssop, and Rue, each one Handful and an half, of the Seeds of Carawys, Fennel, and Cummin, each three Drams, of Agaric tyed up in a Rag, two Drams, of the Pulp of Coloquintida, one Dram: Boyl them in Fountain VVater to a Pint ; to the strained Liquor add of the Electuary of Hiera Picra one Ounce, mingle them, make a Glister. It powerfully attenuates, incides, causes a Reuulsion, is good in sleepy Diseases, and for other Diseases of the upper Parts.

The Carminative Decoction for a Glister.

Take of the Seeds of Anise, Fennel, and Cummin, each half an Ounce, of Lawrel Berries bruised, three
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Drams, of the Flowers of Camomile and Dill, each half an Handful ; boyl them in common Water till half is consumed, It incides, attenuates, and consumes Wind sticking in the Guts.

The Decoction of Brimstone.

Take of crude Sulphur powdered, half a Pound, of Fountain Water five Quarts ; boyl it till half is consumed ; keep the strained Liquor for Use. Being taken inwardly, it cools the Blood in Fevers ; outwardly applyed, it cures the Itch, and Inflammations, and Redness in the Face.

Syrup of Vinegar.

Take of clarified Sugar, boyled to the Consistence of Tablets, four Pound ; pour upon it in an earthen Pot a sufficient Quantity of White-wine Vinegar, so as to make a Syrup without boyling, only stir it about till it comes to a Syrup. It cools, attenuates, incides, and quenches Thirst.

Syrup of the Juice of Sorrel.

Take of clarified Sugar, boyled to the Consistence of Tablets, four Pound ; pour upon it in an earthen Vessel, the Juice of Sorrel clarified by settling, and strained, a sufficient Quantity, so as that a Syrup may be made without boyling, only stir it about. It cools, thickens, is good for malignant Fevers, and the Plague.

Syrup of unripe Grapes.

Take of clarified Sugar, boyled to the Consistence of Tablets, four Pound ; pour upon it in an earthen Pot, a sufficient Quantity of the Juice of unripe Grapes, stir it about,

about, and make a Syrup without boyling. It cools, binds, stops vomiting and a Loosness, and takes off Thirst and Heat. The same way is made Syrup of Quinces, which binds and strengthens the Stomach, and stops vomiting and a Loosness, spitting of Blood, a Flux of the Hemorrhoids and Courses, the Bloody-flux, and the Coeliac Disease. The same way is made Syrup of Pomgranates, which cools, moistens, resists Putrefaction, and stops vomiting and Loosness, and is cardiac. The same way is made Syrup of Lemons, which cools, incides, comforts the Heart, cures pestilential and continual Fevers, and the Heart-burning.

Syrup of Scurvygrass.

Take of clarified Sugar, boyled to the Consistence of Tablets, four Pound, of Scurvygrass Water, a sufficient Quantity, to make a Syrup without boyling. It heats, dries, qualifies an Acid, and is antiscorbutic.

Julep of Roses.

Take of clarified Sugar, boyled to the Consistence of Tablets, two Pound; pour upon it a sufficient Quantity of Rose-water, to make a thin Syrup without boyling. It cools, dries, is cardiac, thoracic, and stomachic.

Syrup of Violets.

Take of Sugar, boyled to the Consistence of Tablets, two Pound; pour upon it of the Infusion of the fresh Flowers of Violets, a sufficient Quantity; make a Syrup without boyling. It cools moistens, corrects the Acrimony of Bile, and is thoracic and cardiac.

Compound Syrup of Wormwood.

Take of *Roman Wormwood* dried, six Ounces, of red *Roses* two Ounces, of *Indian Spiknard*, three Drams; bruise them, and infuse them twenty four Hours in old odoriferous *White-wine*, and clarified Juice of *Quinces*, each three Pints, boyl them over a gentle Fire till half is consumed, then strain them; to the strained Liquor clarified, add of clarified *Honey*, boyled to a Consistence, and white *Sugar*, each one Pound; afterwards boyl them to the Consistence of a Syrup. It heats moderately, binds, expels Wind, is stomachic, and forces Urine.

Fernelius's Syrup of Marsh-mallows.

Take of the Roots of *Marsh-mallows* two Ounces, red *Vetches* one Ounce, of the Roots of *Asparagus*, Liquorish rasped, *Grass*, *Raisins of the Sun* stoned, each half an Ounce, of the Tops of *Marsh-mallows*, of the Herbs *Mallows*, both the *Maiden-hairs*, *Pellitory of the Wall*, *Burnet*, and *Plantain*, each one Handful, of the four greater and lesser cold Seeds bruised each three Drams; boyl them in a sufficient Quantity of Water to the Consumption of the third Part, strain the Liquor out, and boyl it to a Syrup with four Pound of white *Sugar*. It is temperate, loosens, mollifies, cleanses the Reins from Filth and Gravel, and takes off the Heat of Urine.

Fernelius's Syrup of Mugwort.

Take of the Roots of *Fennel*, *Elicampane*, *Orris*, *Lovage*, *Peony*, and *Madder*, each half an Ounce, of the Herbs *Mugwort* two Handfuls, *Bettony*, *Calamint*, *Germander*, *Ground-pine*, *Hysop*, *St. John's-wort*,

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wort, Featherfew, Balm, Nep, Origanum, black Horehound, Pennyroyal, Savin, each one Handful, the Seeds of Anise, Daucus, Fennel, Nigella, Basil, Parsly, Rue, each three Drams: Beat them and cut them, and infuse them twenty four Hours in a sufficient Quantity of small Hydromel; boyl them according to Art, and with five Pound of Sugar, boyl it to a Syrup, aromatize it with an Ounce of Cinnamon, and three Drams of Spiknard. It heats, opens, incides, moves the Courfes, and is good for hyfteric Diseases.

Simple Syrup of the Juice of Bettony.

Take of the Juice of Bettony clarified three Pints, of white Sugar one Pound and an half; boyl them to the Consistence of a Syrup. It heats, opens, cleanses, is cephalic and uterine, and gently moves the Courfes. The same way is prepared the Syrup of Borrage, which moistens, and is good for Melancholy, Fainting, and Palpitation of the Heart. So is made Syrup of Cardus Benedictus, which heats, moves Sweat, is alexipharmic, good in a Pleurisie, and to kill Worms. Simple Syrup of Succory is also made in the same way. It cools, opens, and is hepatic. So is also made Syrup of Scabius, which heats, cleanses Imposthumes, is thoracic, and is good in a Pleurisie, and for malignant Fevers.

Syrup of the Oak of Jerusalem.

Take of the Herb called Oak of Jerusalem, three Handfuls, of Hedg Mustard, Nettles, each two Handfuls, of red Colwort and Coltsfoot, each one Handful and an half: Boyl them in a sufficient Quantity of Water; to the strained Liquor add two Pound and an half of white Sugar; clarify and boyl it to a Syrup. It heats, cleanses, and is thoracic.

Simple Bizantine Syrup.

Take of the Juice of Smallage and Garden Succory, each a Quart, of Bugloss and Hops, each a Pint; boyl them till they are clear, and afterwards boyl them to a Syrup with three Pound of Sugar. It is temperate, it opens, incides, is good for the Jaundice, and to force the Courses.

Simple Syrup of Maiden-hair.

Take of fresh Maiden-hair a little cut, five Ounces, of the Roots of Liquorish rasped two Ounces; infuse them twenty four Hours in a sufficient Quantity of hot Water, then boyl them according to Art; to five Pints of the clarified Liquor strained, add four Pound of Sugar; boyl it to a Syrup. It is temperate, incides, attenuates, and opens.

Syrup of Cloves.

Take of the Water of aromatic Cloves, white like Milk, four Ounces; dissolve in it as much Sugar as will make it a Syrup without boyling. It heats, dries, attenuates, is cardiac, stomachic, uterine, and cephalic.

Syrup of Cinnamon.

Take of the best Cinnamon Water white like Milk a sufficient Quantity; make a Syrup of it with a sufficient Quantity of Sugar without Fire. It heats, dries, is cardiac, uterine, and cephalic.

Syrup of Coral.

Take of red Coral powdered half an Ounce, of sweet Spirit of Niter three Ounces; mingle them in a long

long Viol, and digest them twenty four Hours in a hot Place, then filtrate through Paper, and make a Syrup of the strained Liquor with a sufficient Quantity of Sugar without Fire. It cools, dries, cleanses, opens, forces Urine, is good for hypochondriac Diseases, and stops violent Fluxes of the Belly.

Syrup of Succory with Rhubarb.

Take of the Roots of Smallage, Asparagus, Fennel, all fresh, each two Ounces, of the Herbs Succory, Garden Endive, Dandelyon, each two Handfuls, of Fumitory, Liver-wort, Lettice, Hops, Sowthistle, each one Handful, Maiden-hair, old Barly, each one Ounce and an half, Winter Cherries, Liquorish rasped, each six Drams; boyl them in a sufficientt Quantity of Water to the Consumption of a third Part; then strain it, and add four Pound of white Sugar, when it is clarified boyl it to a Syrup: In the mean while infuse in a sufficient Quantity of the Decoction above prescribed, of choice Rhubarb four Ounces, of Indian Spiknard two Drams; after a gentle boyling, strain out the Liquor, and mingle it with the Syrup towards the End of boyling. It cools, opens, purges Choler, and agrees with every Age and both Sexes: The Dose is one Ounce and an half, or more.

Syrup called Diacnion.

Take of the Roots of Angelica, Smallage, Asparagus, and Fennel, all fresh, of Polypody of the Oak, each one Ounce and an Half, of the bark of Tamarisk, half an Ounce, of the Herbs Maiden-hair, Bugloss, Germander, Ground-pine, Hyssop, Origanum, Scopolendrium, Thym, each half an Handful, Dodder, Winter Cherries, each half an Ounce, Raisins of the Sun cleansed from the Stones two Ounces, of the Seeds

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of Bastard Saffron bruised four Ounces and an half, of the Seeds of Anise, Bishops-weed, Daucus, and Fennel, each one Ounce; boyl them in a sufficient Quantity of Water to the Consumption of a third Part; to the strained Liquor add of white Sugar clarified two Pound; boyl it to the Consistence of a Syrup; in the mean while take of the Leaves of Sena cleansed four Ounces, of choice Rhubarb, one Ounce and an half, of Agaric trochiscated half an Ounce, of Ginger one Dram; infuse them hot for a Night in a sufficient Quantity of the Decoction prescribed; the next Day boyl them gently, afterwards strain the Liquor out, and mix it with the Syrup towards the End of boyling. It purges gently Flegm and watery Humours by Stool, and it incides and cleanses; the Dose is two Ounces.

Syrup of Fumitory.

Take of the Roots of Polypody of the Oak two Ounces, of the Herbs *Roman Wormwood*, Dodder, Endive, Scolopendrium, Hops, each one Handful, Dodder of Thym one Ounce and an half; boyl them in a sufficient Quantity of Water till half is consumed; to the strained Liquor add of the Juice of Fumitory one Pint and an half, of the Juice of Borrage and Bugloss, each half a Pint, of white Sugar four Pound; boyl them to a Syrup. It purges gently by Stool, and opens, and is good for Diseases of the Skin, and for Diseases proceeding from salt Humours.

Syrup of Liquorish.

Take of Liquorish rasped two Ounces, of the Herbs Coltsfoot four Handfuls, Maiden-hair one Ounce, Hyssop half an Ounce; infuse them twenty four Hours in a sufficient quantity of Water, then boyl them to the Consumption of half; to the strained Liquor add of
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the best Honey clarified, and of white Sugar, each one Pound; boyl them to a Syrup. It heats, moistens, incides, cleanses, is thoracic, helps Expectoration, and thickens the Humours flowing upon the Lungs.

Syrup of Hyssop.

Take of the Herbs Hyssop dried one Ounce and an half, of Maiden-hair six Drams, of the Roots of Smal-lage, Fennel, and Parsly, all fresh, of Liquorish rasped, each ten Drams, of Jujubes and Sebestines, each thirty, of fat Figs, and fat Dates, each ten, of Raisins of the Sun stoned one Ounce and an half, of cleansed Barly half an Ounce, of the Seeds of Quinces and Mal-low each three Drams; boyl them in a sufficient quantity of Water; to the strained Liquor add of the whitest Sugar three Pound; clarifie it, and boyl it to a Syrup. It heats, attenuates, incides, cleanses the Reins and Bladder, is thoracic, good for an Asthma, a Cough, and to provoke the Courses.

Syrup of Jujubes.

Take of Jujubes, Number sixty, of Barly cleansed, of Liquorish rasped, and of Maiden-hair, each one Ounce, of the Flowers of Violets, and of the Seeds of Mallows, each five Drams, of the Seeds of Quinces, Lettice, Melons, and white Poppies, each three Drams; boyl them in a sufficient Quantity of Water to the Consumption of half; to the strained Liquor add two Pound of clarified Sugar; boyl it to a Syrup. It cools, thickens thin Humours, takes off Hoarsness and a Cough, cures a Pleurisy, and helps Expectoration.

Syrup of Mint.

Take of the Juice of Mint one Pint, of the Juices of Quinces, and of sharp Pomgranats clarified, and of the Infusion

Infusion of red Roses, each half a Pint, of white Sugar and clarified Honey, each one Pound and an half; boyl them to a Syrup according to Art, and at the End of boyling aromatize it with half an Ounce of the Powder Diarrhodon Abbatis tyed up in a Rag. It is temperate, astringent, stomachic, stops vomiting, the Hickops, and a Loosness.

Syrup of Myrtles.

Take of Myrtle Berries two Ounces and an half, of unripe Medlars half a Pound, of the Seeds of Berberries, Sumach, Balanstins, red Roses, white and red Sanders, each one Ounce and an half; bruise and boyl them in a sufficient Quantity of Water, to the Consumption of a third Part; to the strained Liquor add five Pound of clarified Sugar, boyl them again to a thicker Consistence; toward the End add of the Juices of Quinces, and of acid Pomgranates clarified, each a Quart; make a Syrup according to Art. It cools, dries, is astringent and thoracic, it stops a Loosness, a Flux of Blood, and strengthens the Stomach.

Simple Syrup of Poppies.

Take of the Heads of white Poppies ripe and dried ten Ounces, boyl them in a sufficient Quantity of Water till half is consumed; add to the strained Liquor two Pounds and an half of white Sugar, and boyl it to a Syrup. It cools, moistens, qualifies Choler, extinguishes Thirst, is thoracic and hypnotic. The same way is prepared the simple Syrup of Citron Bark, which heats, dries, is stomachic, cardiac, cephalic, and alexipharmic.

Syrup of red Poppies.

Take of the fresh Flowers of red Poppies three Pound, boyl them according to Art in a sufficient Quantity of Water;

Water; to the Liquor strongly pressed out add three Pound of white Sugar clarified, and boyl up your Syrup. It cools, is astringent and thickening, and is proper for burning Fevers, a Pleurisy and Peripneumonia; it is also pectoral and hypnotic: The Dose is one Ounce and an half.

Syrup of Purslain.

Take of the Juice of Purslain one Pint, of the Juices of Daisies, Strawberries, Lettice, Plantain, the middle Houseleek, and Violets, all clarified, each two Ounces, of the Seeds of Quinces two Drams, of white Sugar two Pound; boyl them to a Syrup. It powerfully cools, softens, thickens, and kills Worms.

Syrup of the five opening Roots.

Take of the Roots of Smallage, Asparagus, Fennel, Parsly, Kneeholm, all fresh, each four Ounces; boyl them in a sufficient Quantity of Water, to the strained Liquor add four Pound of white Sugar, clarify it and boyl it to a Syrup. It heats, dries, attenuates, cuts thick Humours, forces Urine, moves the Courses, expels Gravel, and is good for the Jaundice.

Syrup of dried Roses.

Take of red Roses dried one Pound, infuse them twenty four Hours in a sufficient quantity of warm Water; to the strained Liquor add four Pound of white Sugar, and boyl it to a Syrup. It binds, stops Fluxes of the Belly and Womb, and vomiting, and cleanses Ulcers, and heals them.

Simple Syrup of Roses solutive.

Take of the Infusion of pale Roses, the fresh Roses being put into it nine times, five Pints, of clarified Sugar
four

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four Pound ; boyl it to a Syrup. It purges Choler and watery Humours by Stool ; the highest Dose is three Ounces. Syrup of Gillyflowers is made the same way. It heats, dries, is cardiac and alexipharmic.

Syrup of Roses solutive with Sena.

Take of the Leaves of Sena cleansed eight Ounces, of the Seeds of Anise and sweet Fennel, each half an Ounce ; infuse them two Days in a sufficient quantity of the Infusion of pale Roses above described ; to the strained Liquor add two Pounds of white Sugar, and boyl it to a Syrup. It purges Choler, Melancholy, and ferous Humours : The Dose is two Ounces.

Syrup of Stachas.

Take of the Flowers of Stachas four Ounces, of the Herbs Bettony, Calamint, Origanum, each one Ounce and an half, of Sage, and the Flowers of Rosmary, each half an Ounce, of the Seeds of Fennel, Peony, and Rue, each three Drams ; boyl them in a sufficient quantity of Water till half is consumed ; to the strained Liquor add of Sugar and the best Honey, each two Pound, clarify the Liquor, and boyl it to a Syrup. It heats, attenuates, is cephalic, good for the Falling-sickness, Convulsions, trembling of the Members, and all cold Diseases.

The Syrup of Comfry of Fernelius.

Take of the Roots and Tops of the greater Comfry, of all the Herb Daify, each three Parts, of the Herb Bettony, Burnet, Plantain, Knotgrafs, Scabius, Coltsfoot, and the Flowers of red Roses, each two Parts ; bruise them when they are green, and press out the Juice, boyl it, and take off the Scum ; to three Pints of it add two Pounds and an half of white Sugar, boyl it

it to a Syrup. It is temperate, cleanses gently, is vulnerary, and good for Consumptions.

Compound Syrup of Violets.

Take of the green Leaves of Violets five Handfuls, of the Seeds of Quinces and Mallows, each seven Drams, of Jujubes and Sebestins, each Number twenty; boyl them in a sufficient quantity of Barly Water; to the strained Liquor add one Pound and an half of white Sugar; boyl it to a Syrup. It cools, moistens, mollifies, is good for a Pleurisy, a Cough, Heat of Urine, and nephritic Pains.

Honey Medicines and Robs.

Honey of Mercury.

Take of the Juice of Mercury clarified three Pints, of the best Honey clarified four Pound; boyl them over a gentle Fire to the Consistence of a Syrup. It loosens, cleanses, and is only used in Glisters.

Honey of Rosmary.

Take of the Tops of Rosmary with the Flowers dried in the Shade one Pound, infuse them a little in a sufficient quantity of Water, then with three Pound of the best Honey clarified, boyl them over a gentle Fire, and while they are hot strain them through a Cloath. It heats, dries, expels Wind, prepares Flegm, and is good for the Brain and Nerves. It is used in sharp Glisters. The same way is made Honey of Centaury, which cleanses and purges Choler. The same way is also made the simple Honey of Roses, which cleanses, strengthens the Stomach, and stops hot Fluxions.

Solutive

Solutiue Honey of Roses.

Take of the Infusion of pale Roses, fresh Roses being put into it nine times, three Pints, of clarified Honey four Pound; boyl them to the Consistence of a Syrup. It purges Choler and Serum: The Dose is three Ounces.

Simple Oxymel.

Take of clarified Honey what quantity you please, dissolve it over hot Ashes in an Earthen Pot, and add a sufficient quantity of White-wine Vinegar; bring it to the Consistence of a Syrup without boyling. It attenuates, cuts gross Humours, opens Obstructions, cleanses, expectorates, renders Respiration easie, and is in a manner temperate.

Oxymel of Squills.

Take the best Honey clarified, what Quantity you please, dissolve it as was said before, and add to it a sufficient quantity of Squill Vinegar, and bring it to the Consistence of a Syrup without boyling. It powerfully cuts gross Humours, and is good for the Falling-Sickness, Giddiness, and an Hemicrania.

Diamoron of Nicholaus.

Take of the Juice of unripe Mulberries and Bramle-berries, each one Pint and an half, of the best Honey clarified one Pound and an half, boyl them according to Art to a thick Syrup. It cools, repels, is astringent, good for Inflammations of the Throat and Almonds, the Quinsey, and Ulcers of the Mouth.

Rob of Acacia.

Take of the unripe Fruit of Bullace Tree, a sufficient quantity, boyl them till they are soft, and pulp them through a Sive; to one Pound of Pulp add two Pound of fine Sugar, and boyl them to the Consistence of a Rob. It cools, binds, and is good for the Bloody-flux and a Loosenss.

Rob of Berberries.

Take of the Juice of Berberries a quart, of white Sugar one Pound; boyl them to the Consistence of a Rob. It cools, binds, qualifies Choler, is good for the *Cholera Morbus*, the Bloody-Flux, and a Loosness.

Sapa, or simple Rob. It is called by the Greeks, Si-ræum.

Take of Wine just pressed out of white generous ripe Grapes six quarts, boyl it over an open Fire to the Consumption of two Thirds, namely, that two quarts may remain, of the Consistence of Honey, then keep it for Use. It binds, cleanses, digests, nourishes, is good for a Cough, and Diseases of the Mouth. Rob of acid Cherries is made the same way of the Juice pressed out and thickened, namely, the Cherries are boyled by themselves, and pulped through a Sive, and with, or without Sugar, are brought to a Thickness. It cools, dries, is cardiac, and alexipharmic.

The Rob of Dwarf Elder and Elder, purge Watry Humours, force Sweat, and is good for hydropick Persons. The Rob of Quinces is astringent, strengthens the Stomach, is good for the *Cholera Morbus*, and a Loosness. Rob of the Juice of Raspberries cools and binds.

of

Of things candied.

THE way of candying is not always the same ; for Roots, Barks, Stalks, hard Fruits must be first boyled to a Softness, and some must be often infused for some Days, and afterwards boyled, and so candied with Water and Sugar, clarified with the White of an Egg, and boyled to the Consistence of a Syrup ; but Flowers and soft Fruits with clarified Sugar boyled with Water almost to the Consistence of a Syrup ; afterwards the Syrup being removed about half an Hour from the Fire, the Flowers and Fruits are put in, and afterwards it is boyled to the full Consistence of a Syrup.

The candied Roots of Acorus heat, dry, and are stomachic. The candied Roots of Succory, cool, dry, and qualify Choler. The candied Roots of Elecampane, heat, dry, are thoracic, stomachic, and alexipharmic. Eryngo Roots candied, open, stimulate Venery, and provoke Urine, and purge the Reins and Bladder. The Roots of Satyrion candied, heat, moisten, and provoke Venery. The Roots of Scorzonera candied, heat, and are alexipharmic, are good for Melancholy, the Falling-sickness, and Mother-fits. The Roots of Comfrey candied, stop bleeding, and heal Wounds. Ginger candied, heats, dries, is stomachic, and thoracic. The candied Orange Peel heats and dries, expels Wind, and is good for the Plague. The candied Bark of Citron is good for the same. Stalks of Lettice cool, moisten, and quench Thirst. Orange Flowers candied, and Citron Flowers candied, heat, dry, attenuate, are cardiac, cephalic, diaphoretic, and alexipharmic. The Fruit of the Berberry Tree cools and moistens ; sweet Cherries candied moisten, are cephalic, and resist Malignity. Myrobalans candied are stomachic, they qualify Choler, Flegm, and Melancholy. Walnuts candied are stomachic,

machic, force the Courses, expel Wind, and are good for Cholic Pains. Nutmegs candied, heat, dry, stop vomiting, and are stomachic. Currants candied, cool and moisten. Quinces candied, cool, dry, are astringent and stomachic.

Purging Raisins.

Take of the Leaves of Sena cleansed eight Ounces, of the Seeds of sweet Fennel one Ounce; infuse them a whole Night in a sufficient Quantity of the Infusion of pale Roses, fresh Roses being put in nine times, in the Morning boyl them gently; to one Pint and an half of the strained Liquor, add one Pound and an half of white Sugar clarified, *Corinthian* Raisins cleansed one Pound; boyl them to a thick Syrup. They purge gently by Stool, and are used for tender People and Children. The Dose is three Ounces.

Of Conserve.

Conserve of the Flowers of Bettony heats, dries, is cephalic and stomachic. Conserve of Borrage cures Melancholy and is Cardiac. Conserve of Mary-golds heats, dries, is cardiac, alexipharmic, and moves the Courses. Conserve of Succory cools, dries, attenuates, and is hepatic. Conserve of Eye-bright heats, dries, is cephalic, and good for the Eyes. Conserve of Mallows is good for the Stone and Breast. Conserve of Water Lillies cools, moistens, and disposes to Sleep. Conserve of Peony heats, dries, is cephalic, and good for the Falling-sickness. Conserve of pale Roses purges Choler; the Dose is five Ounces. Conserve of red Roses dries, is astringent, cephalic, and cardiac. Conserve of Rosemary Flowers heats, dries, is cephalic and cardiac. Conserve of Sage heats, dries, is cephalic and uterine. Conserve of Com-fry heats, dries, is thoracic and vulnerary. Conserve

of Violets cools, moistens, is cardiac and thoracic. All the Conserve above mentioned, must be made of the Flowers of the Herbs. Conserve of the Herb Wormwood heats, dries, attenuates, opens, is hepatic, stomachic, and splenetic. Conserve of Fumitory is hot and dry, it opens Obstructions. Conserve of Balm is hot, dry, cardiac, cephalic, and stomachic. Conserve of Mint heats, dries, is astringent, cephalic, stomachic. Conserve of Wood Sorrel cools, dries, is astringent, stomachic, and cephalic. Note, that those things that are dry must have three Pound of Sugar to every Pound of the Herb or Flower, and those that are moist must have two Pound of Sugar to every Pound of the Herb or Flower.

Pearled Sugar.

Take of the whitest Sugar one Pound, of the Water of pale Roses a sufficient quantity; boyl it to the Consistence of Tablets: Towards the End of boyling, mingle with it of prepared Pearl half an Ounce; form it into Tablets upon a Marble Stone. It cools, is astringent, cardiac, and cephalic.

Sugar of Marsh-mallows.

Take of the Pulp of the Root of Marsh-mallows three Pound, of the whitest Sugar finely powdered one Pound, with a sufficient quantity of Rosewater; make Tablets according to Art. It heats, moistens, and is thoracic.

Of solutive Electuaries, or purging Opiats.

Benedictum Laxativum.

TAKE of the Roots of Gummy Turbith, and of Spurge prepared, each ten Drams; of Hermodactiles, Scammony prepared, Flowers of red Roses, each

each five Drams ; of the Roots of Acorus, Galingal, Indian Spike, Ginger, Saffron, Mace, Cloves, long Pepper, the Seeds of Smallage, Asparagus, the lesser Cardamoms, Caraways, Fennel, Milium Solis, Knee-holm, Sal Gemmæ, each one Dram ; with thrice the quantity of the best Honey clarified ; make an Electuary according to Art. It incides, attenuates, opens, purges Flegm, Choler, and Serum. The Dose is from half an Ounce to six Drams.

Confectio Hamech.

Take of the Leaves of Sena cleansed, of the Roots of Polypody of the Oak, of choice Rhubarb, of white Agarick, of the Pulp of Coloquintida tyed up in a Rag, of the Flowers of Violets, of the Herbs Dodder of Thym, each two Ounces ; of common Wormwood and Thym, each one Ounce ; of the Seeds of Anise, Fennel, and of red Roses, each half an Ounce ; infuse them, and boyl them according to Art, in a sufficient quantity of Whey ; to the strained Liquor add of the Juice of Fumitory clarified, and of Sugar, each one Pound and an half ; boyl them to the Consistence of Honey, and strain them, and add of the Pulps of Cassia, Prunes, Tamarinds, and Manna, each one Ounce and an half : When they are brought to a due Consistence, sprinkle into them, the Leaves of Sena cleansed, and choice Rhubarb, each one Ounce ; of Scammony prepared, one Ounce and an half, of the Seeds of Fumitory, Anise, and Indian Spike, each three Drams ; make an Electuary according to Art. It purges Melancholy, Choler, and salt Flegm, and is therefore good for the Itch, Madnes, and a Cancer. The Dose is from three Drams to six.

Diacarthamum.

Take of the Marrow of the Seeds of bastard Saffron, of Gummy Turbith, each one Ounce; of Hermodactiles, Scammony prepared, Liquorish rasped, each half an Ounce; of Ginger and Cinnamon, each two Drams; of choice Manna, and Honey of Roses, each one Ounce; of white Sugar dissolved in the Juice of Quinces one Pound; make an Electuary according to Art. It purges Flegm powerfully. The Dose is from five Drams to an Ounce. Pills are frequently made of the Species of this Electuary, an Extract of them being made with Spirit of Wine rectified; but Scammony is added to the Extract. The Dose is one Dram.

Caryo Costinum.

Take of bitter Costus, of the Seeds of Cummin, white Ginger, and Cloves, each one Dram; of Diagrydium and white Hermodactiles, the outward Bark being taken off, each two Drams; of clarified Honey, and odoriferous Wine, each three Ounces; make an Electuary according to Art. It purges serous Humours; but it is chiefly used for the Gout. The Dose is from two Drams to half an Ounce.

Diacatholicon.

Take of the Roots of Polypody of the Oak, four Ounces; of the Seeds of Fennel six Drams; boyl them according to Art in a sufficient Quantity of Water: To the strained Liquor add of white Sugar two Pound; boyl them to a Syrup, wherein dissolve of the Pulp of Cassia, and of Tamarinds, each two Ounces; of the Leaves of Sena cleansed, two Ounces; of choice Rhubarb and Mechoacan, each one Ounce; of the Seeds of
Anise

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Anise half an Ounce, of the four greater cold Seeds, of Liquorish rasped, and of the Flowers of Violets, each two Drams ; make an Electuary according to Art. It purges all Humours. The Dose is from half an Ounce to one Ounce.

Diaphenicon.

Take of the Pulp of Dates cleansed, and infused in Vinegar, and pulped through a Sive, and well evaporated, one Pound ; of sweet Almonds blanched, three Ounces ; bruise them, and mix them, and add to them two Pound of clarified Honey ; let them boyl a little, and then sprinkle in the following Powders, of Turbith finely powdered four Ounces, of Scammony prepared one Ounce and an half, Ginger, Galingal, Wood of Aloes, Cinnamon, Mace, the Leaves of Rue dried, Pepper, the Seeds of Fennel and Daucus, each two Drams ; make an Electuary according to Art. It purges Flegm and Choler. The Dose is from half an Ounce to one Ounce.

The solutive Electuary of Prunes.

Take of the Pulp of Prunes that are acid and sweet, thickened, one Pound ; of the Pulp of Tamarinds and Cassia dissolved in the Decoction of Prunes, each two Ounces ; of clarified Sugar two Pound ; boyl them to a Thickness, and then sprinkle in the following Powders. Take of Scammony prepared two Ounces, of Rhubarb one Ounce, of Cinnamon half an Ounce, of the Flowers of Violets and red Roses, of the Seeds of Cucumber and Purslain, and of the Juice of Liquorish, each two Drams, of yellow Sanders and Tragacanth, each one Dram ; make an Electuary according to Art. It purges only Choler. The Dose is from three Drams to six.

Hiera with Coloquintida.

Take of the Pulp of Coloquintida, Agarick, Germanander, Horehound, *Arabian Stachas*, each ten Drams; Opopanax, Sagapenum, round Birthwort, the Seeds of Parsly and white Pepper, each five Drams; Cinnamon, *Indian Spiknard*, Polium, Saffron, Myrrh, each four Drams; of clarified Honey three Pound; make an Electuary according to Art. It purges Flegm. The Dose is from half an Ounce to six Drams.

Hiera Picra.

Take of lucid Soccotrine Aloes one Pound and an half; an Ounce of Cinnamon, Wood of Aloes, the Roots of Asarabacca, *Indian Spicknard*, Saffron, Mastich, each six Drams; of clarified Honey three times the Quantity, make an Electuary according to Art. It purges Choler and Flegm, incides, attenuates, and purges the remote Parts of the Body. An Ounce of it with a Scruple of Saffron was *Halidens's* Experiment for an obstinate Obstruction of the Courfes.

Lenitive Electuary.

Take of Raisins of the Sun stoned two Ounces; of the Herbs Mercury three Handfuls; of fresh Maiden-Hair, of the Flowers of Violets, of cleansed Barly, each one Handful; of Liquorish rasped, of the Seeds of Fennel, each half an Ounce; of Jujubes, Sebestins, each Number twenty; of Prunes, Tamarinds, each one Ounce; of fresh Roots of Polypody, of the Leaves of Sena cleansed, each two Ounces; boyl them according to Art in a sufficient quantity of Water; to the strained Liquor add of the Pulps of Cassia, Tamarinds, and Prunes, each four Ounces, of white Sugar one Pound,

Pound, of the best Honey half a Pound, of the Leaves of Sena cleansed three Ounces and an half, of the Seeds of Anise three Drams; make an Electuary according to Art. It purges Flegm, Serum, Choler, Melancholy, and is good for the Diseases of the Breast, and a Pleurisy. The Dose is half an Ounce or an Ounce.

Electuary of the Juice of Roses.

Take of the Juice of fresh pale Roses clarified, of white Sugar, each one Pound and an half; boyl them according to Art; towards the End, sprinkle in of Scammony prepared one Ounce and an half; of all the Sanders, and Cinnamon well powdered, each two Drams; make an Electuary according to Art. It purges Choler and serous Humours. The Dose is from half an Ounce to six Drams.

Venice Treacle.

Take of the Troches of Squills six Ounces; of the Troches of Vipers, Magma Hedychroy, prepared Opium, long Pepper, each three Ounces; the Roots of Florentine Orris, of white and light Agarick, of Cinnamon, cretlick Scordium, red Roses, the Seeds of Napi, Oyl of Nutmegs by Expression, the Juice of Liquorish, each one Ounce and an half; of the Roots of sweet Costus, five leaved Grass, Rhaponticum, or instead of it, Rhubarb, *Indian* Spiknard, Ginger, woody Cassia, the Leaves of cretlick Dittany, Mountain Calamint, Horehound, Schœnanthum, *Arabian* Stæchas, *English* Saffron, white and black Pepper, the Seeds of true *Macedonian* Parsly, Myrrh, Masculine Frankincense, *Cyprian* Turpentine, each six Drams; the Roots of Acorus, Gentian, Meum Athamanticum, Valerian, celtick Spike, the Leaves of Germander, Ground-pine, the Leaves of Malabathrum, Mountain Poly, fresh Juniper Berries, the

Seeds of Bishop's-weed, Anise, the lesser Cardamoms, St. John's-wort, Sefely, Thlaspi, the Cloves of *Pliny*; for Amomum, true bole Armenick, for Terra Lemnia, Chalcitis toasted till it come to an Ash Colour, Gum arabick, Sagapenum, Storax Calamite, the Juice of Hypocistis, and of true Acacia, each half an Ounce; the Roots of small Birthwort, the Flowers of the lesser Centaury, of the Seeds of cretick Daucus, of Opoponax, Galbanum; Castor, Judaic Bitumen, each two Drams; a sufficient quantity of generous *Canary* Wine to melt the Gums and Juices, of *Narbon* Honey thrice the quantity of all: Make an Opiate according to Art. It heats, dries, attenuates, kills Worms, expels Gravel; being taken in Parsly Water, it forces the Courfes, helps Concoction in the Stomach, and is an excellent Alexipharmick; it's called the Mother of Medicines, as Mithridate is the Father. The Dose is from half a Dram to three Drams: An Ounce of it is seldom given, except when Poyson has been taken, and then it ought not to be given if the Patient be under seven Years of Age. The older this Medicine is, the better it is.

Mithridate.

Take of *English* Saffron, Myrrh, male Frankincense, Ginger, white and light Agarick, *Indian* Spiknard, Cinnamon, the Seeds of Thlaspi, each ten Drams; of the Seeds of Sefely, of sweet Costus, of the Leaves of Laurel, for Malabathrum, of Scænanth, *Arabian* Stæchas, long Pepper, true Storax Calamite, Galbanum, Opoponax, the Juice of Hypocistis, *Cyprian* Turpentine, Oyl of Nutmeg by Expression, for Opobalsamum, each eight Drams; of woody Cassia, white Poly Mountain, cretick Scordium, white Pepper, Juniper Berries, the Seeds of cretick Daucus, Bdellium, Troches Cypheos, each seven Drams; the Roots of Gentian and of Celtick Spike, cretick Dittany, the Seeds of true *Macedonian* Parsly,

Parsly, the lesser Cardamoms, Fennel, red Roses, Gum-arabick, Opium prepared, each five Drams ; the Roots of true Acorus, Asara Bacca, Valerian, the Seeds of Anise, Sagapenum, each three Drams ; Meum Athamanticum, the Seeds of St. *John's*-wort, true Acacia, the Belly of a Schinck, each two Drams and an half ; a sufficient quantity of generous *Canary* Wine to melt the Gums and Juices, of *Narbon* Honey thrice the quantity of all : Make an Opiate according to Art. It heats, dries, forces the Courses, expels Gravel, forces Sweat, and is alexipharmic. The Dose is from one Scruple to two Drams.

Fracastorius's Diascordium.

Take of the Leaves of Scordium dried, of red Roses, each one Ounce ; of true Bole Armenick two Ounces ; of the Roots of Bistort, Gentian, Tormentil, woody Cassia, Cinnamon, Cretick Dittany, of the Seeds of Sorrel, of Storax Calamite, Galbanum, Gumarabick, each half an Ounce ; of prepared Opium, Ginger, long Pepper, each two Drams ; of clarified Honey three Pound ; of generous *Canary* Wine a sufficient quantity ; make an Opiate according to Art. It moderately heats and dries, is astringent, stops vomiting, forces Sweat, and is good for the Plague, and big-bellied Women who cannot bear Treacle : It is also an excellent Remedy for Hicks. The Dose is from one Dram to three.

Theriaca Diatefferon Mesues.

Take of the Roots of round Birthwort, and of Gentian, Laurel Berries, and Myrrh, each two Ounces ; clarified Honey two Pound ; make an Electuary according to Art. It heats, dries, attenuates, is good for cold Diseases of the Head and Stomach, has an alexipharmic quality, and many prefer it before *Venice* Treacle.

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The Dose is from two Drams to half an Ounce.

Confection of Alkermes.

Take of the Syrup of the Grains of Kermes two Pound and an half, heat it, and add of Ambar-grease cut small two Drams; sprinkle the following Powders with liquid Ambar, of Wood of Aloes, and Cinnamon, each six Drams; of Lapis Lazuli prepared, of prepared Pearls, each two Drams; of Leaf Gold one Dram; make an Electuary according to Art. It heats, dries, is cardiac, good for Fainting, an Apoplexy, and Melancholy. It is an excellent Astringent in a long and violent Loosness. It is prepared with or without Musk. The Dose is from half a Scruple to two Scruples.

Confection of Hiacinth.

Take of Hiathinths and red Coral, each half an Ounce; of true Bole Armenick one Ounce; of the Grains of Kermes, of the Roots of Tormentil and white Dittany, of the Seeds of Sorrel, Lemons, Purslain, of the Leaves of red Roses, all the Sanders, of the Shavings of Ivory, each four Scruples; of the Shavings of Harts-horn three Drams; of Saphyr, Smaragd, Topaz, Pearl, crude Silk, Gold, Silver in Leaves, each two Scruples, with a sufficient quantity of Syrup of Lemons; make an Electuary according to Art. It cools, dries, is astringent, sudorific, cardiac, and expels Melancholy. The Dose is from one Scruple to one Dram.

Philonium Mesue.

Take of the Seeds of white Henbane, and white Pepper, each twenty Drams; prepared Opium ten Drams, Saffron five Drams; the Roots of Pyrethrum, and Indian Spiknard, and Castor, each one Dram; of clarified Honey,

Honey, thrice the quantity of all; make an Electuary according to Art. It dries, is astringent, hypnotick, forces Urine, expels Gravel, being taken in Smallage Water; it also stops vomiting. The Dose is from half a Scruple to half a Dram.

Nicholaus's quieting Opiate.

Take of the Flowers of red Roses and Violets, each three Drams; of the Seeds of white Henbane, Lettice, white Poppy, Flea-bane, Purslain, Scariola, of the Bark of the Root of Mandrake, of Opium prepared, Ginger, Nutmeg, Cinnamon, each one Dram and an half; of all the Sanders, of Spodium of Ivory burnt, of Tragacanth, each two Scruples, of clarified Honey, thrice the quantity of all; make an Opiate according to Art. It cools, is astringent, anodyne, and hypnotick. The Dose is from one Scruple to a Dram.

Purging Powders.

Diasena Montagnani.

TAke of the Leaves of Sena cleansed two Ounces; of Cream of Tartar half an Ounce; of the Seeds of sweet Fennel two Drams, of Mace, Cinnamon, Sal Gemma, each one Dram; make a Powder. It heats, dries, incides, attenuates gross Humours, purges Melancholy, and is cephalic. The Dose is from one Dram to one Dram and an half.

Diaturbith with Rhubarb.

Take of Gummy Turbith, Hermodactiles, choice Rhubarb, each one Ounce; of prepared Scammony half an Ounce; of white and red Sanders, Ginger, Flowers
of

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of Violets, each one Dram and an half; of Mastich, Seeds of Anise, Cinnamon, and *English* Saffron, each half a Dram; make a Powder. It purges Flegm and gross Humours with Choler. The Dose is one Dram.

Galen's simple Hiera.

Take of lucid Soccotrine Aloes an hundred Drams; of Cinnamon, Wood of Aloes, the Roots of Asarabacca, and *Indian* Spiknard, Saffron, and Mastich, each six Drams; make a Powder. It purges only Choler: It heats, dries, is stomachic and cephalic. The Dose is from one Dram to four Scruples.

Aromatic Powders.

Aromatic Rose Powder.

TAke of red Roses fifteen Drams, of Liquorish rasped seven Drams, of choice Cinnamon five Drams; of Wood of Aloes and yellow Sanders, each three Drams; of Gumarabic, Tragacanth, Mace, Cloves, each two Drams and an half; of *Indian* Spiknard, Nutmeg, the lesser Cardamoms, Galingal, each one Dram; make a Powder. It heats, dries, attenuates, is, stomachic, cardiac, and cephalic. The Dose is one Dram.

Powder of Calaminth.

Take of the Herbs Mountain Calaminth, Origanum, Pennyroyal, the Seeds of *Macedonian* Parsly, Sefely, each two Drams, Smallage, Tops of Thym, each half an Ounce; black Pepper, Seeds of Lovage, each one Ounce; make a Powder. It heats, dries, attenuates, forces Urine, and the Courfes, expels Wind, and is stomachic. The Dose is one Dram.

Powder

Powder of Galingal.

Take of the Roots of Galingal, of Wood of Aloes, each six Drams; of the Roots of sweet smelling Flag, Ginger, of Cinnamon, Mace, Cloves, white and long Pepper, the Seeds of Cummin, Lovage, the outward Barks of Oranges and Citrons dried, each one Dram and an half; the Herbs Calamint, Mint dried, *Indian* Spike, the Seeds of Anise, Smallage, the lesser Cardomoms, Carawayes, Fennel, each one Dram; make a Powder. It heats, dries, cuts, and volatilizes gross Humours, expels Wind, sweetens the Breath, is cephalic, cardiac, stomachic, alexipharmic. The Dose is one Dram.

Simple Powder of Orris.

Take of the Roots of Florentine Orris half an Ounce; of white Sugarcandy, of the Powder Diatragacanth frigid, each two Drams; make a Powder. It heats, mollifies, attenuates, incides, and is good for a Cough. The Dose is one Dram.

The greater Powder of Lacca.

Take of prepared Lacca, Rhubarb, Scænanth, each three Drams; of the Roots of round Birthwort, Asarabacca, Costus, Gentian, Madder, *Indian* Spiknard, woody Cassia, Cinnamon, Saffron, of the Herbs Savin, Hyssop, of the thickened Juices of Wormwood, Water Agrimony, bitter Almonds, the Seeds of Bishopsweed, Anise, Smallage, Fennel, Bdellium, Mastich, Myrrh, each one Dram and an half; Pepper, Ginger, each one Dram; make a Powder. It heats, dries, incides, opens, is diuretic, and moves the Courses. It cures a Dropsy, drives out the Measles and Small-pox, and

and is stomachic. The Dose is half a Dram.

The Powder called Diamargarit frigid.

Take of splendid Pearls three Drams; of Wood of Aloes, all the Sanders, Cinnamon, of the four lesser cold Seeds, of white Poppy Seed, and of Myrtle Berries, of the Flowers of Bugloss, Water Lillies, red Roses, Violets, of crude Harts-horn, of the Bone of a Stag's Heart, of the Shavings of Ivory, each one Dram, of white and red Coral, each half a Dram; make a Powder. It cools, is astringent, pectoral, cardiac, and good for malignant Diseases. The Dose is one Dram.

The Powder called Diambra.

Take of the Roots of *Roman* Doronicum and Galin-gal, of Cinnamon, Cloves, Nutmeg, Mace, of the Leaves of Laurel, for Malabathrum, each three Drams; of Ginger one Dram and an half; of the Wood of Aloes, yellow Sanders, lesser Cardomoms, long Pepper, each two Drams; of *Indian* Spiknard and Ambar-grease, each one Dram; make a Powder. It heats, dries, is cardiac, alexipharmic, stomachic, and is good for old Men and Women. The Dose is one Dram.

The Powder called Dianthus.

Take of the Flowers of Rosmary one Ounce; of red Roses, Violets, of Liquorish rasped, each six Drams; of Galin-gal, Zedoary, Ginger, Wood of Aloes, Cinnamon, Cloves, Nutmegs, *Indian* Spike, the Seeds of Anise, Dill, the lesser Cardomoms, each four Scruples; make a Powder. It heats, dries, is cardiac, and expels Melancholy. The Dose is one Dram.

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The Powder called Diarrhodon Abbatis.

Take of red Roses one Ounce and an half; of white and red Sanders, each two Drams and an half; of Wood of Aloes, Gum Arabick, Tragacanth, Spodium of Ivory, each two Scruples; of the Roots of Asarabacca, Rhubarb, *Indian Spike*, Cinnamon, Saffron, Cloves, of the Fruit of Berberries, of the Seeds of Sorrel, Anise, the lesser Cardomoms, Endive, Lettice, Fennel, Basil, Purslain, Scariola, of the Juice of Liquorish, of Mastich, each one Scruple, of crude Harts-horn, and white Pearls, each half a Scruple; make a Powder. It cools, dries, is astringent, cardiac, stomachic, and good for Consumptions. The Dose is one Ounce.

The Powder called Diatragacanth frigid.

Take of white Gum Tragacanth, half an Ounce; of Gum Arabick two Drams and an half; of fine Wheaten Flower one Dram; of Liquorish rasped, of the Seeds of Citruls, Cucmber, Cucurbit, Melons, each half a Dram; of white Sugarcandy six Drams; make a Powder. We have prescribed but a small Quantity of it, because the Composition, by reason of the greater cold Seeds, will not keep above three Months, which is the reason also that we have omitted them in other Compositions. It cools, is astringent, good for Consumptions and Coughs. The Dose is one Dram.

The Powder of the three Sanders.

Take of the three Sanders, red Roses, white Sugarcandy, of the Seeds of Lettice, Purslain, Scariola, each three Drams; of Rhubarb, Spodium of Ivory, Juice of Liquorish, each two Drams and an half; of Gum Arabic, and Tragacanth, and of fine Wheaten Flower, each

each one Dram and an half. It cools, binds, is stoma-
chic, cardiac, and extinguishes the Relicks of Fevers.
The Dose is one Dram.

Pulvis Liberans.

Take of true Bole Armenick, six Drams; of the
Roots of Tormentil two Drams; of the Seeds of Sor-
rel, Carduus Benedictus, Citron, Coriander prepared,
Endive, Rue, each one Dram and an half; of all the
Sanders, of the Roots of white Dittany, each one
Dram; of *Roman* Doronicum, Zedoary, Wood of
Aloes, Wood of Cassia, Cinnamon, the lesser Cardo-
moms, of Flowers of Bugloss, Saffron, Mace, Water
Lillies, Roses, Pearls, white and red Coral, Ambar,
Hyacinth, Granate, the Raspings of Ivory and Harts-
horn, of Spodium of Ivory, of crude Silk cut, each
half a Dram; make a Powder. It binds, dries, is
alexipharmic, is excellent for the Plague, it moves
Sweat, and preserves from Putrefaction. The Dose
half a Dram to one Dram.

Nephritic Powder.

Take of true nephritic Wood, of Liquorish rasped,
of Peach Kernels, each one Ounce; of the Seeds of
Miliun Solis, Saxifrage, each half an Ounce; of Smal-
lage, Carawayes, Daucus, Fennel, Broom, the great-
er Bur, of Lovage, *Macedonian* Parsly, Mountain Si-
ler, *Roman* Nettles, of the Roots of Asarabacca, and
Ginger, each two Drams; of *Indian* Spike, Schæ-
nanth, Ambar, Crabs-Eyes, each one Dram and an
half; of Sal Prunella, Tartar vitriolated, each two
Drams and an half; make a Powder. It heats, opens,
attenuates, expels Gravel. The Dose is one Dram.

A Powder for the Falling Sicknefs.

Take of the Roots of Male-peony, gathered at the beginning of Spring, at the decrease of the Moon, the Seeds of Male-peony, the Roots of white Dittany, and Mistleoe of the Oak, the shavings of a Mans Skull, that died a violent Death, the shavings of Unicorns horn, Elks hoof, each one Ounce; Oriental Pearl, the Hyacinth stone, red Coral prepared, each half an Ounce; the Seeds of Clovebasil, the Flowers of Lime-tree, Bettony, Lilly of the Vallies, each two Drams; Ambar-grease, half a Scruple; oriental Musk, six Grains; of Leaves of the purest Gold, number fifteen; make a Powder. This Powder is excellent for the Falling Sicknefs, the Apoplexy and Palsy. The Dose is from half a Scruple to half a Dram.

The Powder for the Bite of a mad Dog.

Take of the Leaves of Rue, Vervain, lesser Sage, Plantain, Polypody, common Wormwood, Mint, Mugwort, Balm, Bettony, St. John's-wort, the lesser Centaury, each equal parts. These Herbs must be gathered when they are at their Perfection, that is about June; they must be gathered when the Moon is Full, and the Weather fair. The Dose of this Powder is half a Dram; it must be mixed with half a Dram of Powder of Vipers, and taken in a small Glass of White Wine in the Morning Fasting, for nine days succesively. It is also good to apply at the same time Parsly bruised to the Part affected.

Powder of Vipers.

Take as many Vipers flea'd as you please; Cut off their Heads and Tails, and take out their Entrails,
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but save the Heart and Liver, dry them in the shade, wash the Bodies, Hearts, and Livers in White-wine, and hang them up to dry in the shade; when they are quite dry, cut them very small, beat them to Powder. It is very good for Scabs, Itches, and Leprosies, and for a Consumption; half a Dram, or a Dram of it may be taken in the Morning Fasting; it may be taken for a good while together.

A Powder for a Dentifrice.

Take of the Roots of florentine Orris, Pumex-stone, Harts-horn burnt, red Coral prepared, Cuttlebone, Cream of Tartar, all finely Powdered, each one Ounce; of oriental Musk, and Civet, each half a Scruple; of the Oyls of Rhodium, Cloves, and Cinnamon, all by Destillation, each two Drops; make a Powder. This does not only whiten and cleanse the Teeth, but fastens them, and keeps them from Rotting.

Another Powder for the same.

Take of fine Dragons Blood, and of Roman Allom burnt, both finely Powdered, each two Ounces; of oriental Musk, four Grains; mix them, make a Powder according to art; rub the Teeth with it gently, Morning and Evening.

An Oderiferous Powder for the Head.

Take of the Roots of florentine Orris, eight Ounces; of yellow Sanders, four Ounces; of Lavender Flowers, red Roses, and Tops of Marjoram, each three Ounces; of Storax, and Benzion, each two Ounces; of sweet Tachamahacca, and of the Flowers of Lillies of the Vallies, each one Ounce; of Cloves, Labdanum, true
Acorus,

Acorus, and round Cyperus, each one Dram; Powder them grossly. The chief use of this Powder is for quilted Caps, to strengthen the Brain. It may by also worn upon the Stomach, or Heart, or put amongst Cloaths, or Linnen for the said purpose.

A Powder for the Worms.

Take of Wormseed, of the Seeds of Citron, Broom, Purslain, Colworts, choice Rhubarb, Scordium, the lesser Centaury, Gentian, Harts-horn rasped, each one Ounce; make a fine Powder. The Dose is from half a Scruple to a Dram, according to the Age. When you use it, you must add to it Mercurius Dulcis, and Scammony; the three last Dayes of the Moon are to be chosen for the use of this Powder.

A Digestive Powder.

Take of the Powder Vipers, of the Seeds of Sweet Fennel, Anise and Coriander, each one Ounce; of Daucus and cretick Bishops-weed, each half an Ounce; of the outward Bark of dried Citron, of sharp Cinnamon, each three Drams; of Cloves and Mace, each one Dram; mix an equal Quantity of white Sugar with this Powder; half a Spoonful of it may be taken after Meals; it Cherishes the natural Heat, helps Concoction expels Wind, preserves and restores lost Appetite; corrects ill Fumes from the Stomach, and Sweetens the Breath.

A Powder against Miscarriage.

Take of oriental Pearls prepared, of Unicorns Horn, and Ivory rasped, of white Ambar, red Coral prepared, Mastich, Kermes Grains, red Sanders, Lemnian Earth, and Tormentil Roots, each half an

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Ounce; of Mace one Dram; of Cloves one Scruple; make a Powder; mix with it an equal Quantity of white Sugar, and six Leaves of fine Gold; half a Scruple, or a Scruple of it may be taken Fasting, in Syrup of Quinces, or in Broath; it also good for a Loosness, the Bloody Flux, and a Weakness of the Stomach.

A Powder to hasten Delivery.

Take the Testicles of a Horse dried in a Oven, according to Art, of sharp Cinnamon, the Kernels of Dates, Borax, Saffron, the dried Leaves of Savin, each two Drams; of Troches of Myrrh, one Dram; make a Powder.

An Hysterick Powder.

Take of the Warts growing on Horses Legs, falling off, or being cut off in the Spring, one Ounce; of Asa-fœtida, the Horns and Hoof of a Goat, each one Dram; make a Powder. This Powder must be cast upon live Coals and the Fume must be received upon the Parts affected thro' a Tunnel.

A Powder for the bloody Flux,

Take of Lemnian Earth, Bolearmenick, red Roses, Balauftines, Roots of Tormentil, and Bistort, the Tears of Dragons blood, red Coral prepared, Bloodstone, each one Ounce; of the Seeds of Purslain, Plantain, and Flixweed, each half an Ounce; of Cloves and Mace, each two Drams; the Dose is from one Scruple to a Dram: It may be given in Wine, or some astringent Water, or decoction; upon extraordinary occasions, you may mix a grain of Laudanum.

A Powder

A Powder against Hemorrhages.

Take of Blood-stone, the Kernel of the Eagle-stone, the Earth of Vitriol washt, remaining after distillation, Bolearmenick, Franckincense, Horsetail, Knot-grass, Lemnian Earth, burnt Harts-horn, Gypsum, each equal Parts; make a Powder. It stops the Blood of a Womans Veins or Arteries being applyed with the White of an Egg, and bound upon the part affected; it stops Defluxions on the Eyes, being mixed with Vinegar, and applyed to the Eyes.

A sneezing Powder.

Take of the dried Leaves of Marjoram, Sage, Betony, of the Flowers of Lillies of the Vallies, each one Ounce; of the Roots of Florentine Orris, of white Hellebore, Pyrethrum, the Seeds of Roman Nigella, each two Drams; of the Tops of Pennyroyal, and creeping Thym, each one Dram; make a Powder. It is good for Apoplexies, the Falling sickness, Lethargies, and other Diseases of the Brain proceeding from a Cold. In extarordinary Lethargies, Drowiness, and sleepy Diseases, two Drams of Euphorbium may be added to the Composition of this Powder; but not unless there be very great necessity.

Troches

Agarick Trochiscated.

TAKE of white and light Agarick, three Ounces, with a sufficient quantity of Canary Wine, wherein two Drams of Ginger hath bin infused; make Troches: They purge Flegm. The Dose is one Dram.

White Troches of Rhasis.

Take of Ceruus washed in Rose water, ten Drams; of fine wheaten flower, four Drams; of Gum Arabick, and Tragacanth, each two Drams; of Camphor half a Dram; with the white of an Egg, make Troches. If you would have Opium in it, you must add a Dram. It dryes, binds, repels, thickens, asswages the acrimony of the Humours, and is used outwardly for Inflammations of the Eyes.

Troches of Alhandal.

Take of the white and light pulp of Coloquintida, purged from the Seeds, cut small, and powdered, with a sufficient quantity of Oyl of Roses, ten Ounces; of Gum Arabick, Tragacanth, Bdellium, each six Drams; Powder them all, and with part of the Gum Tragacanth, make such a quantity of Mucilage in a sufficient quantity of Rose water, as will make up the other Powders into a Past, whereof make Troches to be dried in the shade. They purge powerfully, and are good for the Collick, Apoplexy, Asthma, and Gout. The Dose is one Scruple.

Troches of Winter Cherries.

Take of Winter Cherries, three Drams, of true Bolearmenick, one Ounce; of the Gums Arabick, and Tragacanth, of Dragons blood in tear's, of Frankincense, fine wheaten Flower, juice of Liquorish, bitter Almonds, Pine kernels, the Seeds of white Poppies, each six Drams; of the Seeds of Citruls, Gourds, Melons, each three Drams and an half; of the Seeds of Smallage, and Henbane, of Ambar, and prepared Opium, each two Drams; with the juice of Winter Cherries,

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Cherries, make Troches. They cool, mollifie, heal Wounds, are anodyne, good for Heat of Urine, and for Ulcers of the Kidneys, and provoke Urine, and have often done a great deal of good in desperate cases. The Dose is from one Dram to two Drams.

White pectoral Troches.

Take of the whitest Sugar one Pound, of white Sugarcandy, and penidiate Sugar, each four Ounces; of the Roots of Orris, two Ounces; of fine wheaten Flower one Ounce and an half; with the mucilage of white Tragacanth, extracted in Rose water, make small Troches. They mollifie, thicken, cleanse; are good for a Cough, and a roughness of the Mouth. One Dram of them is to be held in the Mouth, till it dissolves.

Troches of Cappers.

Take of the Bark of the Root of Cappers, of Gum Ammoniacum, of the Seeds of the Chast Tree, each six Drams; of the Seeds of Water-creffes, and Nigella, of the Leaves of Calaminth and Rue, of the Roots of Acorus, and round Birthwort, of bitter Almonds, of the juice of water Agrimony thickned, each two Drams; of the Roots of round Cyperus, of the Leaves of Scolopendrium, each one Dram. Make Troches with the foresaid Ammoniacum dissolved in Vinegar. They heat, dry, soften, open, and are good for obstructions of the Spleen. The Dose is from one Dram to half an Ounce.

Trochisci Cypheos for Mithridate.

Take of the Pulp of white and fat Currants, Cyprian Turpentine, each three Ounces; of Myrrh,

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and Schenanth, each one Ounce and an half; of Cinnamon, half an Ounce; of the Roots of true Acorus, round Cyperus, *Indian* Spicknard, woody Cassia, Juniper Berries, Bdellium, each three Drams; of Wood of Aloes, two Drams and an half; of Saffron, one Dram; of the best Honey clarified, of Canary Wine, each a sufficient quantity to make Troches. They heat, dry, attenuate, heal, are Sudorifick, Cardiack, Alexipharmick. The Dose is one Dram.

Trochisci Hedychroi for Treacle.

Take of yellow Sanders, of the herbs Marjoram, Syriack Marum, of the Roots of Asarabacca, each two Drams; Acorus, sweet Costus, Pontick Phu, Wood of Aloes, Cinnamon, Schenanth, Oyl of Nutmegs, each three Drams; Wood of Cassia, *Indian* Spicknard, Laurel Leaves, Saffron, Myrrh, each six Drams; Gillyflowers of Pliny, one Ounce and an half; Mastich, one Dram, Canary Wine, a sufficient quantity, to make Troches; dry them in the shade, and Oyl them over with the Oyl above mentioned. They heat, dry, open, are Diaphoretick, Sudorifick, and Alexipharmick. The Dose is from half a Dram to three Drams.

Trochisci Aliptæ Moschatæ.

Take of pure Labdanum, three Ounces, of Storax Calamite one Ounce and an half; of red Storax, one Ounce; of Wood of Aloes, two Drams; of Ambar, one Dram; of Camphor, half a Dram, of Musk, half a Scruple; with a sufficient quantity of Rose water, make Troches. They are hot and dry, they attenuate, incide, are good for an Asthma, and for the vomiting up Milk. They strengthen, and are used for Fumes. The Dose is from one Scruple to half a Dram.

Trochisci

Trochisci Gallie Moschatae.

Take of Wood of Aloes, five Drams; of Ambar, three Drams; of Musk, one Dram; of the Mucilage of Tragacanth extracted with Rose water, a sufficient quantity; make Troches. They heat, dry, attenuate, comfort the Heart, Brain, and Stomach, and yield a sweet Smell, and are used for Fumes.

Troches of Myrrh.

Take of choice Myrrh, three Drams; of Lupins cleansed, five Drams; of the Roots of Madder, of the Leaves of Horse-mint, Penny-royal, Rue, of the Seeds of Cummin, Assafœtida, Sagapenum, Opoponax, each two Drams; with Syrup of Juice of Mugwort, make Troches. They heat, dry, open, incide, expell the Courfes, and Secundine. The Dose is from two Drams to three.

Troches of Rhubarb.

Take of choice Rhubarb, ten Drams; of the Juice of Water Agrimony thickened, half an Ounce; of the Leaves of red Roses, three Drams; of the Roots of Asarabacca, Madder, *Indian* Spicknard, of the Leaves of Wormwood, of the Seeds of Anise, and Smallage; each one Dram; of bitter Almonds half an Ounce; with the juice of *Roman* Wormwood, make Troches. They heat, dry, attenuate, open, purge gently, are good for a Dropsy, Cachexy, and Jaundice. The Dose is from one Dram to three.

Renodæus's Troches for a Gonorrhœa.

Take of the Seeds of the Chast Tree, of Roses, Balaustines,

Balaustines, each half a Dram; of the Shavings of Ivory, and Ambar, each one Dram and an half; of Bolearmenick washt in Knot-grass Water, two Drams; of the Seeds of Plantain, four Scruples; of Sassafras, two Scruples; with the Mucilage of the Seeds of Quinces extracted in the Water of Water-lillies; make Troches. It cools, dries, and is astringent. The Dose is from one Dram to two Drams.

Troches of Squills for Treacle.

Take a fresh clear Squill, the outward Bark, and woody Root being taken out: Cover it with Wheaten Past, and roast it under the Ashes, or bake it in an Oven, till the Parts grow crusty, and afterwards with a pointed small Stick, pierce thro' the body of the Squill; then separate the Crust from it, take of the soft and fine Marrow of the Squill, one Pound; of the Flower of Lupins, eight Ounces; mix them, and make Paste of them, and dry them in the shade. It dries, incides, is thoracick, and alexipharmick. The Dose is from one Dram to two.

Troches of sealed Earth.

Take of sealed Earth, or in stead of it, true Bolearmenick, half an Ounce; of true Acacia, Hypocistis, Dragons Blood in Tears, Gum Arabick toasted, fine Flower toasted, Blood-stone, red Coral, Ambar, Spodium of Ivory, Balaustines, red Roses, Seeds of red Roses, Seeds of Purslain toasted, Cyperus Nuts, Harts-horn burnt, masculine Frankincense, Saffron, prepared Opium, each two Drams; the Seeds of black Poppies, Pearls, Gum Tragacanth, each one Dram and an half; with the Juice of Plantain, make Troches. They cool, dry, are astringent, good for spitting of Blood, all Hemorrhagies, and great fluxes of the

Courses.

Courses. The Dose is half a Dram with the Juice of Plantain.

Traches of Vipers for Treacle.

The best Vipers are to be had at *Venice*, or *Padua*. The Troches are prepared of the flesh of Vipers, and Bread twice baked, both bruised in a Mortar, and made into Troches. But how the Vipers are taken, how they are killed, and how the Troches are made, you may see in *Hoffman*. They are alexipharmick; they cure the Bites of Vipers, the Leprosy, and other Diseases of the Skin; but they are rarely in use alone.

Pills.

Pills Aloephantin.

TAke of the Roots of Acorus, Asarabacca, *Indian* Spicknard, Wood of Aloes, and yellow Sanders, Cinnamon, Mace, and Nutmegs, Cloves, Juniper berries, Cubebs, the lesser Cardomoms, Schænanth, each half an Ounce; red Roses, Wormwood, each two Drams; of these extract a Tincture, with Spirit of Wine, in a Glass well stoppt, wherein dissolve of clear pure Aloes, one Pound; then gently evaporate over hot Ashes the Spirit of Wine, and bring it to the consistence of Pills; towards the end add, of Myrrh, and Mastich powdered, each half an Ounce; of Saffron, two Drams; make a Mass: They heat, dry violently, attenuate, incide, purge Choler, and Flegm; are cephalick, and peculiarly proper for old Men. They are also good for the Colick, and Wind. The Dose is from one Dram to two Drams.

Pills of Agarick.

Take of Agarick trochiscated, three Drams; of Gummy

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Gummy Turbith, five Drams; of the Powder of *Galen's* simple Hiera half an Ounce; of the Troches of Alhandal, of Myrrh, each two Drams; of Mastich, the Roots of Florentine Orris, the Leaves of Horehound, each one Dram; with Canary Wine make a Mass. They heat, dry, purge Flegm, are good for the Head, the Breast, the Cough, Asthma, a Coma, Catarrh, and Giddiness. The Dose is from half a Dram to four Scruples.

The Golden Pill.

Take of clear Aloes, Scammony prepared, each five Drams; of red Roses, and the Seeds of Smallage, each two Drams and an half; of the Seeds of Anise, and Fennel, each one Dram and an half; of Saffron, Mastich, the Troches of Alhandal, each one Dram; with Honey of Roses make a Mass. They purge Choler, and Flegm; they attenuate, incide, heat, and dry. The Dose is from one Dram to four Scruples.

Pill Coch.

Take of the Powder of *Galen's* simple Hiera, ten Drams; of Troches of Alhandal, three Drams and an half; of Scammony prepared, two Drams and an half; of Gummy Turbith, and the Flowers of Stæchas, each five Drams; with Syrup of Stæchas make a Mass. They heat, dry, purge strongly Flegm and Choler. They are commonly counted cephalick. The Dose is from two Scruples to four.

Pill of Houndstongue with Castor.

Take of the Roots of Houndstongue dried, of the Seeds of white Henbane, of Opium prepared, each half an Ounce; of Myrrh six Drams; of male Frankincense, five Drams; of Saffron, Castor, and Storax Calamite, each two Drams; with Rose-water make a Mass. They cool, dry, bind, thicken, are anodyne, and narcotick. The Dose is five Grains.

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The true Catholick extract.

Take of the Pulp of Coloquintida, six Drams; of white Agarick, black Hellebore, Jalap, and Turbith each four Ounces; Powder them all grossly, or cut and bruise them, and make a Tincture in six Quarts of rectified Spirit of Wine. Digest them fourteen nights and days, and shake the Glass sometimes; gently pour off the Tincture, and strain it, thro' a linnen Rag. To the strained Liquor add of fountain Water a Quart, and the whole Liquor will turn Milky, which distill in a Bath till only a Quart be left behind: Take the Glass out of the Bath, whilst it is warm, and pour out the residue of the Water, with the Resine into a new glazed Pan, and evaporate over a gentle fire to the consistence of Honey: Afterwards add of clear Aloes powdered, eight Ounces; of Scammony sulphurated, four Ounces; of Spirit of Wine rectified, four Ounces; mingle them, and evaporate them over a gentle fire to the consistence of an extract fit to make Pills. It is a true catholick Purge. It purges Choler, Flegm, Melancholy, Serum, without any gripes. The Dose is from fifteen Grains to a Scruple.

The greater Fætid Pill

Take of Troches of Alhandal, clear Aloes, Ammoniacum, Opoponax, Sagapenum, Myrrh, Dodder of Thym, the Seeds of Rue, each five Drams; of prepared Scammony, three Drams; of the Roots of Gummy Turbith, four Drams; of the lesser Spurge, and Hermodactiles, each two Drams; of Ginger one Dram and an half; of Indian Spicknard, Saffron, Castor, each one Dram; of Euphorbium powdered, two Scruples; with the Juice of the Leaves of Leeks make a Mass. They heat, dry, open, purge Flegm and Choler, force the Courses, purge the most remote parts of the Body, and are good for the Colick, Itch, and all cutaneous Diseases. The Dose is from two Scruples to a Dram.

Bontius's

Bontius's hydropick Pill.

Take of the best Aloes, two Drams and an half; Gum Gotte dissolved in Malago Wine, one Dram and an half; Diagrydium prepared the same way, one Dram; Gum Ammoniacum, one Dram and an half; Tartar vitriolated, half a Dram; with a sufficient quantity of Syrup of Roses solutive, make a Mass. They purge Serum plentifully, and open, and resolve. The Dose is one Scruple.

Pills of Hiera with Agarick.

Take of the Powder of *Galen's* simple Hiera, of Troches of Agarick, each half an Ounce; of clear Aloes, one Ounce; with Honey of Roses make a Mass. They purge Flegm, and Choler. The Dose is from one Dram to one Dram and an half.

The Iliack Pill.

Take of Coloquintida, Sagapenum, each six Drams; Diagrydium, two Drams; with Wine make a Mass for Pills. They purge Flegm, Choler, are good for the Cholic, Iliack Passion, and an Hemicrany. The Dose is half a Dram.

The Pill of the Lapis Lazuli.

Take of the Lapis Lazuli powdered, and often washt, six Drams; of Dodder of Thym, of the Roots of black Hellebore, of Agarick trochiscated, each one Ounce; of Scammony prepared, of Sal Gemma, each two Drams and an half; of Cloves, and the Seeds of Anise, each half an Ounce; of the Powder of *Galen's* simple Hiera, fifteen Drams; with the Juice of Fumitory make a Mass. These Pills purge Melancholy, Flegm, and Choler; and heat, dry, and open; are good for a Cancer, a Quartan Ague, and Obstructions of the Bowels. The Dose is from one Dram to one Dram and an half.

Laudanum Opiatum.

Take of the Tincture of Opium prepared, of Opi-
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um sliced and toasted, and powdered, and infused in Spirit of Vinegar, a sufficient Quantity; evaporate it gently in a Glass to the Consistence of Honey. Take of this Extract one Ounce, of *English Saffron* powdered, one Dram; of Castor powdered half a Dram: Mingle them, and gently evaporate them to the Consistence of Pills. This is one of the chief Instruments of Physick, whereby the Physician may do great things, and gain himself a great Reputation, if he knows how to use them rightly. They ease the greatest Pains, and procure Sleep, and qualifie sharp Humours, strengthen the Parts, move Sweat, stop vomiting, Bloody-flux, and often expel the Gravel from the Kidnies. A strong Man may take a Pill weighing three Grains.

The Mastich Pill.

Take of Mastich half an Ounce; of Agarick trochiscated, three Drams; of fine Aloes, ten Drams, with the Juice of Wormwood make a Mafs. They purge gently Flegm and Choler, and they are stomachick. The Dose is one or two Drams.

Pills of Nitre.

Take of Salt of Nitre purified, of Euphorbium powdered, each one Dram; of Scammony prepared, of Troches of Alhandal, the Roots of black Hellebore, the best Aloes, Myrrh, Gum Arabick, each two Drams; with the Juice of Cabbage and Honey boyled, make a Mafs. They heat, dry, purge Flegm and Choler from the remote Parts of the Body. They are good for the French-pox, the Palsy, Giddiness, and Falling-sickness. The Dose is half a Dram.

Common Pestilential Pills.

Take of the best Aloes, two Ounces; Myrrh, one Ounce; Saffron, half an Ounce; with Canary Wine make a Mafs. It purges Choler, preserves from the
Plague

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Plague and Putrefaction; is cardiac and alexipharmic;
The Dose is from one Dram to two Drams.

Pilulæ sine quibus.

Take of fine Aloes, fourteen Drams; of prepared Scammony, six Drams; of Agarick trochiscated, Rhubarb, the Leaves of Sena cleansed, each half an Ounce; of yellow Myrobalans, two Drams; of the Herb Wormwood, of the Flowers of Violets, red Roses, Dodder, Mastich, Sal Gemma, each one Dram; with the Juice of Fennel, and Eye-bright make a Mass. They purge Choler, Flegm, and Melancholy, and are cephalic. The Dose is from one Dram to one Dram and an half.

Bontius's Pill of Tartar.

Take of Aloes Soccotrine, two Drams; of Gum Ammoniacum dissolved in Vinegar, strained, and thickned again, one Ounce and an half; Tartar vitriolated, one Scruple and an half; make a Mass. It attenuates, opens Obstructions, and purges gently. The Dose is from two Scruples to one Dram.

Quercetan's Pill of Ammoniacum.

Take of the Extract of Soccotrine Aloes prepared with the Juice of Roses, four Ounces; of pure Gum Ammoniacum, six Drams; of choice Myrrh, half an Ounce; of the Powder of the three Sanders, of choice Mastich, each one Dram and an half; of Saffron, of the Salts of Ash and Wormwood, each two Scruples: Powder the Myrrh, the Mastich, and Saffron apart; make a fine Powder of them: Afterwards soften the Gum Ammoniac with a little Vinegar of Squills, in a Brass Mortar moderately heated, and then add to it the Extract of Aloes, and afterwards all the rest of the Ingredients. They open Obstructions of the Liver and Spleen, and Mesentery, and cure long Agues. They cure Cachexies, and purge the Womb, and force the Courses. The Dose is from one Scruple to a Dram.

Hysteric

Hysterick Pills.

Take of Fæcula of Briony, choice Myrrh, Vitriol of Steel, Salt of Mugwort, each two Drams; of choice Castor, Rue, Camphor, each two Scruples; of the soft Extract of Aloes, made with the Juice of Mugwort, ten Drams. Beat the Castor with the Rue and Myrrh; the Camphor must be mingled with them, being powdered with a Drop or two of Spirit of Wine; then add the rest of the Ingredients. These Pills suppress Vapours, and open Obstructions of the Courses. The Dose is half a Dram.

Mesenterick Pills.

Take of the Extract of Aloes, made in the Juice of Fumitory, of choice Gum Ammoniacum, each one Ounce; of opening Saffron of *Mars*, and of Diagrydium, each half an Ounce; of choice Myrrh, Saffron, and Salt of Tamarisk, each two Drams; of *Riverin's* Salt of Steel, two Scruples: Make a Mass for Pills. These Pills open Obstructions of the Mesentery. They cure Cachexies, Dropsies, and open Obstructions of the Womb. The Dose is from one Scruple to one Dram.

The Mercury Pill.

Take of choice Rhubarb, of the Troches of Alhandal, Diagrydium, Mercurius Dulcis, each one Ounce; of *Venice* Turpentine, diloted with Oyl of Turpentine, a sufficient Quantity; make a Mass for Pills. These Pills are chiefly used for the Cure of Venereal Diseases. They draw the virulent Humours from all Parts of the Body, and evacuate them by Stool: But sometimes they cause a Salivation in weak Persons. The Dose is from one Scruple to two.

Pills to stop a Gonorrhœa.

Take of the Roots of Bistort, Tormentil, Water Lilly, Ivy Berries, Seeds of Lettice, Rue, Chast-Tree, Ambar, Goats Blood, Mastich, Olibanum, Dragons Blood in Tears, Nutmegs, each half an Ounce. You must

must beat together in a Brass Mortar all the Ingredients, save the Mastich, which must be beat by it self; then heat the Mortar, and incorporate them with *Venice Turpentine*. These Pills are taken Morning and Evening for many Days fasting. The Dose is from half a Dram to a Dram.

Pills for a virulent Gonorrhœa.

Take of diaphoretick Antimony, newly prepared, of native Cinnabar, and Cinnabar of Antimony, sealed Earth, Florentine Orris, Liquorish, white Ambar, Crabs-eyes prepared, each half an Ounce; of choice Myrrh, Olibanum, Mastich, and Saffron, each two Drams. You must chuse the finest Mineral Cinnabar, and that which is most weighty. Grind the Ambar and Crabs-eyes upon a Porphyry Stone; Powder apart the Myrrh, Mastich, Olibanum, Saffron, Cinnabar Mineral, Cinnabar of Antimony, and diaphoretick Antimony: Beat together in a Brass Mortar the Roots of Orris and Liquorish; and having sifted, and well mingled them, heat the Pestle and Mortar moderately hot, and incorporate all the Ingredients with Turpentine. Note, these Pills, nor any other astringent Medicines can be safely used, before the Body hath been sufficiently purged. Afterwards they may be taken Morning and Evening, for many Weeks. The Dose is half a Dram.

Pills of boyled Turpentine.

Take of *Venice Turpentine*, boyled till it is hard in Radish Water, or in the Water of Winter Cherries, four Ounces; of Liquorish cleansed, and finely powdered, one Ounce; boyl the Turpentine over a soft Fire, in the distilled Water of Radishes, or Winter Cherries, or in any other Plant that forces Urine, till it be so hard, that you may make it into Pills. Then pour away all the Water from the Turpentine, and before it is cold, incorporate with it the Liquorish finely powdered. These Pills force Urine when it has
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been stopt by Flegm, and Gravel, or by the *French Disease*. They are also good at the Beginning of a Gonorrhea, to make it run. One Dram or two of it may be taken several Days together.

The Pill for the Cholick.

Take of choice Aloes, diluted, and thickened in the Juice of pale Roses, three Ounces; of choice Agarick, one Ounce and an half; of Extract of Rhubarb, one Ounce; of the Liver of a Wolf prepared, six Drams; of the Tops of Wormwood, half an Ounce; of the Powder called Diarrhodon Abbatis, Salt of Wormwood, and Nutmegs, each one Dram and an half. Note, the Liver of the Wolf must be taken from a Wolf newly killed; having taken out the Gall, wash the Liver in White Wine; put it into a glazed earthen Pot, the Cover being well luted, and set it into an Oven after the Bread is drawn; let it continue there for some Hours; then uncover the Pot, and turn the Liver; cover it again, and lute it as before, and place it in the Oven after the Bread is drawn, and let it stand as long as at first, and so do till the Liver be quite dry. Beat in a Brass Mortar the Wormwood with the Agarick and Nutmegs, and the Wolfs Liver, and having sifted the Powder, heat the Mortar and the Pestle, and melt in it by degrees the Extract of Aloes and Rhubarb, and incorporate them afterwards with as much Syrup of Succory, as will make the whole Mass of a good Subistence. These Pills gently purge Choler, and serous Humours, and cure the Cholick; one of them being taken every other Day, till the Patient is well. These Pills keep the Body open, and evacuate gently and insensibly the ill Humours. A Dram of them may be taken at a time, when you design to purge strongly.

Poterius's Catholick Pill.

Take of Soccotrine Aloes, half an Ounce; of choice Myrrh, two Drams; of choice Mastich, one Dram;

of Saffron half a Dram ; of white Flowers of Antimony, one Dram. Powder all the Ingredients apart, sift them thro' a fine Sieve, and incorporate them with Syrup of Roses solutive. They are commended for the Cholick, Giddiness, and Falling-sickness. The Dose is from fifteen Grains to twenty four.

Oyls prepared by Expression.

Oyl of Sweet Almonds.

TAKE what Quantity you please of Sweet Almonds dried, beat them small, and put them into a course Canvase Bag ; press out the Oyl in a Press without Fire. It is temperate, mollifies, is anodyne, and nourishes consumptive People. The Dose is from half an Ounce to an Ounce. The following Oyls are made in the same manner. Oyl of bitter Almonds, which heats, dries, incides, cleanses, mollifies, is diuretic, and kills Worms.

The Oyl of the Seeds of Lettice is made the same way, which cools, and cures a Gonorrhea. Oyl of the Seeds of Henbane promotes Sleep, the Temples being anointed with it, stops a Gonorrhea, and the Courses, the Loins being anointed with it. It eases the Pain of the Ear being dropt into it, and the Pain of the Teeth, the Tooth being stopt with Lint dipt in it. It cools, and dries. True Oyl of Laurel, which is brought from the Fortunate Islands, heats, dries, dissipates, and mollifies. Oyl of Mace heats, dries, is nephritic, and good for the Cholick. Oyl of Walnuts, heats, dries, discusses, cures the Cholick, the Itch, and is good for the Gout. Oyl of Eggs, heats, moistens, is anodyne, and vulnerary. Oyl of ripe Olives, heats, moistens, cleanses, moves vomiting, is vulnerary, and anodyne. Oyl of unripe Olives, called Omphacine, cools, dries, and is astringent. Palm Oyl is brought from the *Indies* ; it cools, and serves instead
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of Oyl of Roses. Oyl of the Seeds of Rocket, heats, dries, provokes Venery. Oyl of Flax, is temperate, mollifies, and ripens. Oyl of Nigella, heats, dries, opens, is diuretick, and uterine. Oyl of Poppies, cools, moistens, promotes Sleep, is anodyne, and narcotick.

Oyls prepared by Infusion and Decoction.

Oyl of Wormwood.

TAKE of the Tops of Wormwood cut, and bruised, four Ounces; Omphacine Oyl, three Pints; infuse them fifteen Days in a Glass, in the Sun, or in some hot Place, repeating thrice the Infusion of Wormwood; and to the last Infusion add of the Juice of Wormwood, four Ounces. Boyl them to the Consumption of the Juice. It heats, dries, kills Worms, and is stomachic.

Oyl of the Leaves and Flowers of Dill.

It heats, moistens, mollifies, and resolves. Oyl of the fresh Flowers of Camomile, heats moderately, and is anodyne; it is called by Surgeons the Holy, or Blessed Oyl. Oyl of Quinces cools, binds, stops vomiting, and a Loosness, and the Bloody-flux. Oyl of the Tops and Flowers of St. John's-wort, heats, dries, attenuates, is anodyne, vulnerary, and is good for Burns. Oyl of Jasmine mollifies, digests, is good for a Scirrhus, a Pleurisy, an Asthma, and a cold Catarrh, being outwardly used. Oyl of the Flowers of Wall-flower heats, dries, attenuates, digests, is anodyne; kills Worms, and moves the Courses. Oyl of the Flowers of Lilly of the Vallies, heats, dries, mollifies, is anodyne. Oyl of Marjoram heats, dries, attenuates, moves the Courses, and is cephalic. Oyl of crisped Mint heats, dries, strengthens, and stops vomiting; so does Oyl of Nep: Oyl of the white Flowers of Water-Lillies cools, moistens is anodyne.

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Oyl of Roses compleat, made of Roses full blown, and ripe Oyl, cools, binds, repels, strengthens, and is anodyne: Oyl of Roses omphacine is made of red Roses not full blown, and omphacine Oyl; it cools powerfully, binds and strengthens, and is anodyne. Oyl of Rue heats, dries, and is good for the Cholick. Simple Oyl of Scorpions mixed with Oyl of bitter Almonds expels the Stone of the Bladder and Reins, the Loins, Pubes, and Peritonæum, being anointed with it. It is also good for venomous Bites. Oyl of the Leaves, and Berries of Night-shade mixed with the Oyl of Roses Omphacine, cools, moistens, binds. Oyl of the Leaves of sweet Trefoil, mollifies, ripens, is vulnerary, and cures a Rupture. Oyl of the Flow-ers of Violets made with Omphacine Oyl, cools, moistens, mollifies, and is thoracick. Oyl of Mullein heats, dries, mollifies, is thoracick, good for the Gout, and the Piles. I say nothing of the Composition of these Oyls, because it is well known.

Oyl of Cappers.

Take of the Bark of Roots of Cappers, one Ounce; of the Bark of Tamarisk, of the Roots of Cyperus, of the Seeds of Agnus castus, of the Leaves of Scolopendrium, or of Ceterach, each two Drams; of Rue, one Dram; of Wine Vinegar, and the best Wine, each two Ounces; of ripe Oyl one Pint. Boyl them in a double Vessel to the consumption of the Oyl and Vinegar; strain them. It attenuates, opens, and mollifies a Scirrhus.

Oyl of Castor.

Take of Castor, Storax, Calamite, Galbanum, Opoponax, Euphorbium, Woody Cassia, the Roots of Costus, of Cyperus, of Pellitory of Spain, and of Indian Spicknard, of the Leaves of Savin, of Saffron, Schœnanth, Cubebs, black and long Pepper, each two Drams; of Oyl, three Pints; of odoriferous Wine, a Quart; powder those things that ought to be powdered,

ed, and infuse them all in Wine for a natural day ; boyl them with Oyl in a double Vessel to the consumption of the Wine ; then strain it out. It heats, cleanses, attenuats, moves the Courses, and the Belly, is good for the Spine of the Back, and for the Nerves, being used outwardly and inwardly. The Dose is one Dram.

Oyl of Saffron for the Plaster of Frogs.

Take of *English Saffron*, Cardamoms, the Roots of *Acorus*, each one Ounce ; Myrrh, half an Ounce ; infuse them in Vinegar for six days. Then add of Oyl of Olives, one Pint and an half : Boyl them with a gentle fire till all the Vinegar is consumed ; then strain them. It heats, attenuates, mollifies.

Oyl of Euphorbium.

Take of *Euphorbium*, half an Ounce ; of the Oyl of Wall-flowers, and odoriferous Wine, each five Ounces ; boyl them to the consumption of the Wine. It heats, dries, discusses, attracts, is good for the Noise of the Ears, and cures Baldness.

Oyl of Orris.

Take of the fresh Roots of *Orris* bruised, half a Pound ; of the fresh Flowers of sky-coloured *Orris*, one Pound ; of the Decoction, or Juice of other Roots of *Orris*, one Pint ; of Oyl of Olives, three Pints and an half ; boyl them in a double Vessel to the consumption of the Liqueur ; strain them. It heats, attenuates, mollifies, cures Convulsions, Noise of the Ears, Obstructions of the Lungs. It cures Diseases occasioned by the eating of Mushrooms, Hemlock, and Coriander.

Simple Oyl of Earth-worms.

Take of Earth-worms washed in good White Wine, half a Pound ; of Oyl of Olives, two Pound ; of White VVine, four Ounces ; boyl them to the consumption of the VVine ; strain them out. It heats, moistens, is anodyne.

Oyl of Mastich.

Take of choice Mastich, three Ounces; of Oyl of Roses, one Pint; of odoriferous VVine, two Ounces; boyl them to the consumption of the VVine in a double Vessel; strain them out. It heats moderately, is astringent, strengthens, cleanses the Face, and is stomachick.

Oyl of the Mucilages.

Take of the fresh Roots of Marsh-mallows cut, four Ounces; of fresh Squills bruised, four Ounces; of the Seeds of Fenugreek, and Flax whole, each one Ounce and an half; infuse them in a sufficient quantity of VVater; then boyl the VVater gently, till it becomes thick, and Mucilaginous. Then add of the Oyls of Dill, Camomile, and white Lillies, each sixteen Ounces; boyl them together to the consumption of the watry humidity; stir it about now and then to keep it from burning. It heats, moistens, dissipates, opens, and is anodyne.

Oyl of Myrtles.

Take of the Berries of Myrtles dried and bruised, half a Pound; of Omphacine Oyl, one Pint and an half; of rough red VVine, four Ounces; infuse them, and afterwards boyl them to the consumption of the VVine; then strain them out. It cools, dries, consolidates, is thoracick, nervine, and being used with Labdanum, after the manner of an Oyntment, it hinders the Falling of the Hairs.

Nard Oyl.

Take of Spicknard, three Ounces; of the Leaves of Marjoram, two Ounces; of VVood of Aloes, and of Leaves of Laurel, of the Roots of sweet smelling Flag, of Cyperus, and Elecampane, Cardamoms, Mace, Schaznanth, each one Ounce and an half; of VVhite Wine, and common VVat, each fourteen Ounces; of Oyl of Olives, four Pints and an half; boyl them in

a double Vessel, then strain them out. It heats, dries, and is anodyne.

Oyl of Foxes.

Take a Fox flea'd, and his Bowels taken out, and his Bones broken, and the Flesh cut small; boyl all in a sufficient quantity of Sea water, or Salt water till half is consumed; add of old Oyl, two Quarts; of the Herbs Dill, Origanum, Thym, each half a Pound; boyl them again, till the Flesh falls from the Bones, and till the Water is consumed; strain them out. It heats, dissipates powerfully, is good for the Nerves, and Gout.

Balsoms

Apoplectick Balsom.

Take of Oyl of Nutmegs by expression, one Ounce; of Rosin of Storax, two Drams; of *Indian Balsom*, and Ambar-grease, each one Dram and an half; of true Civet, four Scruples; of oriental Musk, one Dram; of Oyl of Ambar rectified, half a Dram; of distilled Oyl of Cinnamon, one Scruple; of the distilled Oyls of Lavender, Marjoram, Rue, Cloves, each fifteen Grains; of the distilled Oyls of Citron, Oranges, Rhodium wood, each half a Scruple; of Agate, six Grains. Powder the Musk and Ambar-grease in a brass Mortar; mix with them a drop of some of the distilled Oyls; melt the Oyl of Nutmegs in a Spoon over a gentle fire; and when it is melted, and is half cold, incorporate with it the Storax, the *Indian Balsom*, the Musk, and Ambar-grease; then add the Civet, and the distilled Oyls; mix them well, and make a Balsom. This is a great remedy for Apoplexies, and all Diseases of the Brain, and is much commended for its pleasant Smell, and is a great preservative against ill Smells, and a pestilential Air; for Diseases of the Brain; the Temples and Sutures of the Head may be anointed

anointed with it, or it may be put into the Ears with Cotton.

Hypnotick Balsom.

Take of Oyl of Nutmegs by expression, and of Populeon Oyntment, each one Ounce; of Deers Marrow, Oyl of Roses and Water Lillies, each three Drams; Oyl of Henbane-seed by expression, Oyl of white Poppies, extract of Opium and Saffron, each two Drams; of Ambar greafe, Musk, Civet, and distilled Oyl of Rhodium, each eight Grains; moisten the extracts of Opium and Saffron with a little Spirit of Wine; then incorporate them by degrees over a gentle fire with the Oyl of Nutmegs, Deers Marrow, and Populeon Oyntment; then add the Oyls; and lastly the Ambar-greafe powdered, and incorporated with the Civet. This Balsom provokes Sleep gently, and eases pains of the Head occasioned by continued Fevers. You may put a small quantity of it up the Nostrils, and into the Ears; or you may anoint the Temples, Wrists, and Soles of the Feet with it.

Stomachick Balsom.

Take of Oyl of Nutmegs by Expression, two Ounces; of the Oyls of Wormwood, Mastich, Nard, and white Wax, each six Drams; of the Oyls by Distillation of Wormwood, crisped Mint, Cinnamon, Cloves, Thym, and Mace, each one Dram: Melt the white Wax, and the Oyl of Nutmegs over a gentle Fire, when they are melted take them from the Fire, and incorporate the Oyls. This Balsom fortifies and heats the Stomach, stops vomiting, quickens the Appetite, helps Digestion, eases the Pain of the Stomach, the Cholic, the Gripes, and the Bloody-flux. It is also very good for Diseases of the Brain, and Nerves, the Parts being anointed with it.

Uterine Balsom.

Take of Goats Suet, of the Tears of Galbanum and Asa-fetida, of the Fat contained in the Castors Cystis,
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one Dram and an half ; of the distilled Oyls of Ambar, Jet, Rue, and Savin, each two Drams. Incorporate the Fat of the Castor, and the distilled Oyls, with the rest of the Ingredients, excepting the Goats Tallow, which you must first melt, and when it is half cold again, mix it with the rest. It allwages Pains of the Womb, and cures the Vapours, being applyed hot to the Pit of the Navel, and covered with a Walnut Shell. A little of it may be taken up the Nostrils, and the Out-side of the Throat may be anointed with it. It is also good to provoke the Courses.

A Balsom to make the breeding of the Teeth easie.

Take of fresh *May Butter*, three Ounces ; of Hen and Ducks Fat, each two Drams ; of the Juice of River-Crabs, drawn out with the Water of Blewbottle Flowers, of the Mucilage of the Roots of Marsh-Mallows, each two Ounces. Beat two or three River Crabs in a Marble Mortar, with a wooden Pestle, moisten them with a little Water of Blewbottles; press out two Ounces of the Juice, add to it two Ounces of the Mucilage of Marsh-mallows, the *May Butter*, the Hens and Ducks Fat ; put them into a glazed Earthen Pot, and boyl them over a gentle Fire, till half the Moisture is consumed ; then strain them, and add Sugarcandy finely powdered, four Ounces ; the Yolk of one Egg, Musk, and Ambar-grease, each six Grains : Mix them, and make a Balsom. It softens the Gums, they being anointed with it, and if Children should swallow it, it would do them no harm.

An excellent Balsom for the Hands.

Take of *Venice Soap*, moistened with the Juice of Lemons, half a Pound ; white Virgin Honey, two Drams ; Talk of *Venice*, Sugarcandy, the Roots of Orris finely powdered, each half an Ounce ; Salt of Tartar, Borax, Sperma Cæti, each two Drams ; *Indian Balsom*, one Dram ; Oyls of Rhodium Wood, Cinnamon, and Cloves, each half a Scruple ; oriental Musk

and

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and Ambar-grease, each twelve Grains. Cut the Soap small, and put it into a glazed earthen Pan, and dissolve it upon a gentle Fire, in two Ounces of Lemon Juice, then add the Honey, the Sperma Cæti, and the Balsom: Take the Pot from the Fire, and incorporate by degrees the Powders, and lastly the Musk, Ambar-grease, and distilled Oyls: The Talk is easily powdered, being first laid before a quick Fire for a Quarter of an Hour, and then beaten in a Mortar heated with a hot Pestle, and then sifted. This Balsom whitens, cleanses, and smoothenes the Skin beyond any Paste or Pomatum that can be prepared, the Hands being rubbed with it.

Oyntments.

Fernelius's astringent Oyntment.

Take of Oyl of Roses, often washed with Allom Water, one Pound and an half; of white Wax, four Ounces; of Acacia, Myrtle Berries, Balauſtins, the Barks of Acorns and Pomgranates, of unripe Galls, Sumach, Mastich, each one Ounce. Powder them all, and infuse them four Days in the Juices of Medlars and Sloes; then dry them over a gentle Fire, and with Oyl, and a sufficient Quantity of Wax, make an Oyntment according to Art. It dries, cools, is powerfully Astringent, defends the Parts from Fluxions, contracts the Breasts, and takes off the Wrinkles from the Belly after Child-bearing.

The Egyptiack Oyntment.

Take of Verdegrease, five Ounces; of crude Allom, one Ounce; of the best Honey, fourteen Ounces; of strong Vinegar, seven Ounces: Boyl them according to Art, to the Consistence of an Oyntment. It eats down proud and dead Flesh, and is good for Fistula's, and old Ulcers.

Unguentum Agrippæ.

Take of the fresh Roots of Briony, two Pound; wild Cucumber, one Pound; Squills, half a Pound; Orris, three Ounces; of the Roots of Wakerobin, Dwarf Elder, Fern, each two Ounces; of white Wax, fifteen Ounces; of Oyl, two Quarts: Make an Oyntment. It heats, dries, being applyed to the Belly, it purges by Stool. It is good for the Dropsy, and Diseases of the Spleen, the Belly being anointed with it.

The white Oyntment with Camphor.

Take of Oyl of Roses, one Pint; of white Wax, three Ounces; of Cerufs, six Ounces; of Camphor rubbed with Oyl of Roses, two Drams: Make an Oyntment. It cools, dries, cures the Itch, Burns, Pustles, Ulcers, and other Vices of the Skin.

Simple Oyntment of Marsh-Mallows.

Take of the Oyl of the Mucilages, one Quart; of yellow Wax, half a Pound; of Rosin, three Ounces; of Turpentine, one Ounce and an half: Make an Oyntment. It heats, moistens, mollifies, is good for the Pain of the Side, the Pain of the Bladder, the Breast, and the like.

Compound Oyntment of Marsh-Mallows.

Take of the Oyl of the Mucilages, one Quart; of yellow Wax, half a Pound; of Rosin and Colophony, each three Ounces; of the Gums of Galbanum, and Ivy, and Turpentine, each one Ounce: Make an Oyntment according to Art. It heats, moistens, mollifies, digests, and cures the Hardness of the Nerves.

The Apostles' Oyntment.

Take of Ammoniacum, Rosin, Turpentine, yellow Wax, each fourteen Drams; of Lytharge of Gold, nine Drams; of long Birthwort, Bdellium, Male Frankincense, each six Drams; of Galbanum, Opoponax, Myrrh, each half an Ounce; of Verdegrease, two Drams; of common Oyl, one Quart; of Vinegar

a sufficient Quantity : Make an Oyntment according to Art. It heats, dries, cleanses, takes off dead Flesh, is good for Fistula's, Ulcers, and Wounds.

Unguentum Arthanita.

Take of the Juice of the Roots of Sow-bread, or for want of it, of the Decoction of one Pound of the Roots dried, and cut into Slices, of the Juice of wild Cucumber, of Butter, each half a Pound; of Oyl of Orris, one Pound; of the Roots of Polypody of the Oak, three Ounces; of the Pulp of Coloquintida, one Ounce and an half; of Euphorbium, two Drams: Bruise those things that are to be bruised, and infuse all for some Days; afterwards boyl them gently to the Consumption of the Juices. In the strained Liquor dissolve two Ounces and an half of yellow Wax. While these are warm, mingle with them three Drams of Sagapenum dissolved in Vinegar. Boyl and strain, and evaporate it again to the Consistence of an Oyntment; of Bulls Gall evaporated to the Consistence of Honey, half an Ounce; and last of all, the following things finely powdered. Take of Scammony, Coloquintida, white Turbith, Aloes, Mezereon Berries, each two Drams and an half; of Euphorbium, Myrrh, the Flowers of Camomile, long Pepper, Ginger, each one Dram; Sal Gemma, two Drams: Make an Oyntment. It purges by Stool, if the Hypogaster is anointed with it: But if the Stomach be anointed with it, it occasions vomiting. It purges Water in the Dropsy, kills and carries off Worms, and heats, and dries much.

The Golden Oyntment.

Take of common Oyl, a Quart; of yellow Sanders, six Ounces; of Turpentine, two Ounces; of Rosine of the Pine, and Colophony, each one Ounce and an half; of Mastich, and Frankincense, each one Ounce; of Saffron one Dram: Make an Oyntment according to Art. It heats, mollifies, cleanses, ripens, and is anodyne.

Oyntment

Oyntment called Basilicon.

Take of yellow Wax, black Pitch, and Rosine, each half a Pound; of common Oyl, a Quart: Make an Oyntment according to Art. It heats, dries, heals Wounds, and incarns Ulcers, and is anodyne.

Oyntment of Lime.

Take of Quick Lime, washt according to Art, and dried, two Ounces; of Cerufs, two Ounces and an half; of Litharge of Gold and Silver, each three Ounces; of Tutty, two Drams; Oyl of Roses, a Quart; of Calves Suet, eight Ounces; of the Juices of Lettice, Plantain, and Nightshade, each four Ounces; of Oyntment of Roses, two Ounces and an half; with a sufficient Quantity of white Wax make an Oyntment. It cools, dries, and cures Burns.

Unguentum Diapompholigos.

Take of Oyl of Nightshade, sixteen Ounces; of white Wax, five Ounces; of Cerufs washt, two Ounces; of Pompholix prepared, of Lead burnt and washt, of Frankincense, each one Ounce: Make an Oyntment according to Art. It cools, dries, is good for Ulcers, is anodyne, and breeds Flesh, tames a cancerous Malignity, and cures Ulcers of the Legs.

Oyntment of Elecampane, with or without Mercury.

Take of the Roots of Elecampane, boyled in Vinegar, beat, and moderately dried, one Pound; of old Hogs-lard salted, eight Ounces; of old Oyl, four Ounces; of Quicksilver, new Wax, Turpentine washt, each two Ounces; of common Salt, one Ounce: Make an Oyntment according to Art. It mollifies, heats, cures Venereal Nodes, the Itch, and Lice.

Unguentum Martiatum.

Take of the Herbs Wormwood, Southernwood, Basil, Calamint, the lesser Centaury, Germander, Garden Costus, Marjoram, Water Mint, Cowslip, Savin, Sage, the lesser Houleek, each one Ounce and an half; Laurel Leaves, Rosmary, Rue, each three Ounces;

Ounces ; of the Seeds of Cummin, Fenugreek, the greater Nettle, each half an Ounce ; of Bears Fat, Deers Marrow, liquid Storax, each three Ounces ; of Butter, one Pound ; of Oyl of Nutmegs by Expression, one Ounce ; of Oyl of Olives, two Quarts ; of yellow Wax, one Pound ; of good Wine, a sufficient Quantity. The Herbs having been infused eight Days in Wine, make an Oyntment according to Art. It heats, mollifies, is good for cold Diseases of the Nerves, for trembling, a Palsy, the Gout, and swelling of the Spleen.

Nerve Oyntment.

Take of Oyntment of Marsh-Mallows, four Ounces ; of the Fat of Ducks, Geese, Dogs, Cats, each two Ounces ; of the Oyls of Dill, Camomile, Laurel, Worms, Foxes, each one Ounce ; of the Oyl of Euphorbium, Peter, Spike, Turpentine, each half an Ounce ; of Spirit of Wine, one Ounce and an half ; with a sufficient Quantity of VVax : Make a soft Oyntment according to Art. It heats, moistens, mollifies, but is chiefly used for the Nerves.

An Oyntment for the Eyes.

Take of Lapis Calaminaris prepared, three Ounces ; of prepared Tutty, one Ounce ; of white Vitriol, and Camphor, each two Scruples ; of Oyntment of Roses, one Pound : Make an Oyntment according to Art. It cools, dries, stops Fluxions upon the Eyes, is anodyne, takes off Redness of the Eyes, a little of it being applyed to the Corners of the Eyes, and to the Eyelids.

Unguentum nutritum.

Take of Litharge of Gold finely powdered, half a Pound ; of Oyl of Roses, and Wine Vinegar, each a sufficient Quantity, to make an Oyntment. It cools, dries, repels, breeds Flesh, and cicatrizes Ulcers.

The pectoral Oyntment.

Take of fresh Butter, six Ounces; of Oyl of Sweet Almonds, four Ounces; of the Oyls of Camomile, and Violets, each three Ounces; of Ducks and Hens Fat, each two Ounces; of Roots of Orris, one Ounce; of white Wax, three Ounces: Make an Oyntment according to Art. It attenuates, digests, helps Expectoration, is anodyne, and eases the Pain of the Breasts and Sides.

Pomatum Oyntment.

Take of fresh Hogs-lard, cleared from the Skin, and washt in White-wine, of Sheeps Suet washt in White-wine, each one Pound; sixteen Apples called Pomwaters, cleansed and boyled in Rose Water, Rhodium Wood, Sassafras, the Roots of Florentine Orris, each six Drams; of Benzoin, and Storax Calamite, each half an Ounce: Make an Oyntment. It heats, moistens, mollifies, and is good for Chaps in the Lips.

Populeon Oyntment.

Take of fresh Buds of the Poplar, three Pound; of fresh Hogs-lard unsalted, six Pound; the Buds of the Poplar must be bruised, and infused in the Lard till the following Herbs are gathered. Take of the Herbs Burdock, Henbane, Lettice, Mandrakes, black Poppies, the greater and lesser Housleek, Nightshade, Violets, Navelwort, or Purslain, the tender Tops of Brambles, each two Handfuls. Bruise them all, and boyl them with the Lard and Poplar Buds, till the Moisture is consumed, and make an Oyntment according to Art. It cools, mollifies, is anodyne, disposes to Sleep, the Wrists, Forehead, and Temples being anointed with it.

The Potable Oyntment.

Take of fresh Butter without Salt, one Pound; of the Roots of Madder, the greater Comfry, and Tormentil, each half an Ounce; of Castor, Dragons-Blood, Crabs-eyes, each two Drams; of red Wine
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half a Pint. Boyl them to the Consumption of the Wine, and make an Oyntment according to Art. It attenuates, opens, dissolves coagulated Blood, and is good for Bruises. The Dose is half an Ounce.

Galen's cooling Oyntment.

Take of Omphacine Oyl of Roses, four Ounces; of white Wax, one Ounce: Dissolve the Wax in the Oyl, and wash it often with Water, and shake it well. Lastly, wash it with Rose Water, and add a little Vinegar to it, and so make an Oyntment according to Art. It cool, moistens, and is anodyne.

Oyntment of Roses.

Take of fresh Hogs Lard, cleared from the Skin, two Pound; of fresh pale Roses, a sufficient Quantity: Mix them, and set them in the Sun for some Days, then let them ferment, and strain them out; to the strained Liquor add the same Quantity of Roses; set them in the Sun again; boyl them, and strain them as before; repeat the Roses till the Lard has a pleasant Smell, and keep it for an Oyntment. It cools, mollifies, cures an Herpes, and Inflammations.

The Mundificative Oyntment of Smallage.

Take of the Leaves of Smallage, three Handfuls; of Ground Ivy, the greater Wormwood, the lesser Centaury, Germander, Sage, St. John's-wort, Plantain, Milfoil, Perwinkle, the greater and middle Comfry, Bettony, Woodbine, Vervain, Speedwel, yellow Ladies Bed-straw, Knot-grass, Adders Tongue, Burnet, each two Handfuls; of common Oyl, four Quarts; of white Pitch, Rams Suet, yellow Wax, and Turpentine, each two Pound: Gather the Herbs, if it may be, all on the same Day, when they are in their full Vertue, and bruise them in a Marble Mortar: Melt the Wax, Pitch, and Suet in a Copper Pann'd within, over a gentle Fire in the Oyl; put in the bruised Herbs, and boyl them together gently, stirring the Ingredients from time to time with a wooden

wooden Spatula; and when the Moisture is almost all consumed, strain, and strongly press out the whole. When the straining is cold, and separated from the Fæces and Moisture, take of choice Myrrh powdered, and of Succotrine Aloes, each four Ounces; of round Birthwort, and the Roots of Florentine Orris, each two Ounces; incorporate all these finely powdered with the whole, and the Oyntment is made. This Oyntment is proper to cleanse all sorts of Ulcers and Wounds, and dissipate excrementitious Serosities, and to prevent them from breeding. It is also esteemed good against the biting of mad Dogs.

Plasters.

Plaster of Bettony.

TAKE of the Juice of Bettony, Smallage and Plantain, each one Pint; of Wax, Gum Elemy, Rosine of the Pine, and Turpentine, each half a Pound; make a Plaster according to art. It heats a little, and cleanses a little, and breeds flesh. *Forestus* commends it for Wounds of the Head.

Plaster of Ceruss.

Take of Ceruss, washt some time with Rain-water, and dried again and powdered, of Oyl of Olives, each half a Pound; of yellow Wax, two Ounces; boyl it according to art, and make a Plaster. It cools, dries, is good for Burns, and Inflammations, for Vices of the Skin, and superficial Ulcers.

The Plaster called Diachalcitis, or Diapalma.

Take of old Oyl, Litharge of Gold, each three Pound; old Hogs Lard cleared from the Skins, two Pound; Chalcitis burnt, or of white Vitriol, four Ounces; stir them in boyling with the green Branches of the Palm-tree, or of the Oak, or Willow, or Medlar-tree, and make a Plaster according to art. It dries, binds, and cleanses, is good for pestilential Tumours, bloody

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bloody Wounds, and to cleanse all manner of Ulcers; bruises black and blew, and is indeed a Plaster of great use.

Simple Diachylon.

Take of the Oyl of the Mucilages, three Pints; of Litharge of Gold, one Pound and an half; make a Plaster according to art. It cools, moistens, mollifies, ripens, resolves, dissipates, and is proper for Swellings of the Spleen, Stomach, and the like.

Diachylon with Gums.

Take of Oyl of the Mucilages, eight Pints; of Litharge of Gold, four Pound; of VVax and Turpentine, each half a Pound; of Ammoniacum, Galbanum, Opoponax, Sagapenum, each four Ounces; make a Plaster according to art. It mollifies much, ripens, digests, heats moderately, and is good for old Swellings.

The Plaster called The Grace of God; with, and without Verdegrease.

Take of new VVax, Rosine, Goats Suet, each four Ounces; of Turpentine, two Ounces; Verdegrease, Mastich, Olibanum, each three Drams; make a Plaster according to art. It heats, dries, cleanses Ulcers and VVounds, and makes them heal.

The Plaster called Gryseum, or of Lapis Calaminaris.

Take of Lapis Calaminaris prepared, one Ounce; of Litharge, two Ounces; of Ceruss, and Tutty, each half an Ounce; of Turpentine, one Ounce; of Frankincense, five Drams; of Mastich, three Drams; of Myrrh, two Drams; of Castor, one Dram and an half; of Goats Suet, one Ounce; make a Plaster according to art. It cools, dries, incarns, and cicatrizes.

Plaster of Melilot.

Take of the Tops of Melilot, six Ounces; of the Leaves of VVormwood, Marjoram, of the Flowers of Camomile, of the Seeds of Fenugreek, of Laurel Berries,

ries, and the Roots of Marsh-mallows, each three Drams; of the Roots of Cyperus, Orris, and Indian Spicknard, of woody Cassia, the Seeds of Bishops-weed, Smallage, and the lesser Cardomoms, each two Drams and an half; of Ammoniacum, ten Drams; of Bdelium and Storax Calamite, each five Drams; of Turpentine, one Dram and an half; dried Figs, number twelve; Rosine, Goats Suet, each four Ounces; of yellow VVax, eight Ounces; of Oyl of Spike two Ounces; of Oyl of Marjoram, a sufficient quantity. Make a Plaster according to art. It heats, mollifies, ripens, resolves Hardness, it loosens, and is very anodyne.

Plaster of Red Lead.

Take of red Lead, one Pound; common Oyl, a Quart; boyl them according to art, and add to them of Wax, one Pound and an half; of Turpentine, four Ounces; of burnt Lead prepared, two Ounces; make a Plaster according to art. It cools and dries Wounds, and old Ulcers, and heals them.

Plaster of the Mucilages.

Take of Oyl of the Mucilages, six Ounces; of Ammoniacum, Galbanum, Opoponax, Sagapenum, each half an Ounce; of Saffron, two Drams; of yellow Wax, twenty Ounces; of Turpentine, two Ounces; make a Plaster according to art. It heats, attenuates, mollifies, suppurates, draws, cleanses, takes off an Eschar in Burns, and is good for Swellings.

Plaster called Oxycroceum.

Take of yellow Wax, Colophony, Ship Pitch, each six Ounces; English Saffron, two Ounces; Ammoniacum, Galbanum, Mastich, Myrrh, Turpentine, Frankincense, each two Ounces; of Vinegar a sufficient quantity to dissolve the Gums; make a Plaster according to art. It heats, dries, mollifies, discusses Tumours, is anodyne, good for broken Bones, and the Ischidiack pain.

Plaster of Frog, with, or without Mercury.

Take of the Oyls of Camomile, Dill, Lillies, Spike, each four Ounces; of Saffron, two Ounces; of Hogs Lard, two Pound; of Calves fat, one Pound; of true Oyl of Laurel, eight Ounces; of male Frankincense, two Ounces and an half; Euphorbium, ten Drams; live Frogs washt in Wine, number twelve; Earth-worms washt in Wine, seven Ounces; the Leaves of Feverfew, the Flowers of Schœnanth, and Stœchas, each four handfulls; the Juice of the Roots of Dwarf Elder, and Elecampane, of clear Turpentine, each four Ounces; of liquid Storax, three Ounces; of Licharge of Gold, two Pound; of quick-silver extinguished in Turpentine, eight Ounces; of good Wine, two Quarts; of white Wax, a sufficient quantity; make a Plaster according to art. It heats, mollifies powerfully, takes off the pain of the Limbs, in the French Disease; is excellent for an humoural Rupture of the Scrotum, especially if some Sulphur powdered be added to it.

Fernelius's Plaster for Ruptures.

Take of true Acacia, long and round Birth-wort, Balauſtins, Cups of Acorns, Beans, unripe Galls, Mallicorinum, Myrtles, Cypress Nuts, the Seeds of Plantain, each half an Ounce. Powder them all, and moisten them with Rose Vinegar, and let them stand for two Days; then dry them; then take of the Roots of Comfry, Fern, Osmund Royal, of the herb Horſtail, each one Ounce; of Aloes, Mastich, Mummy, Myrrh, Frankincense, each two Ounces; of Bolearmenick washt in Vinegar, of the Lapis Calaminaris prepared, of Licharge of Gold, and Dragons Blood, each three Ounces; of Ship Pitch, two Pound; of Turpentine a sufficient quantity; powder them all, and with the foresaid Powder mix them with the Pitch melted, and incorporate them exactly with the Turpentine, and so make a Plaster according to art. It binds violently,

ly, dries, stops Fluxions, is good for Ruptures, broken Bones, and to strengthen the parts.

Paracelsus's Stiptick Plaster.

Take of Ammoniacum, Bdellium, each two Ounces; of Galbanum, Myrrh, Olibanum, Opoponax, the Roots of long and round Birth-wort, and of white Dittany, the Load-stone prepared, each one Ounce; Oyl of St. John's-wort, a Quart; true Oyl of Laurel, two Ounces; Litharge of Gold, one Pound and an half; yellow Wax, half a Pound; Turpentine, four Ounces. Make a Plaster according to art. It heats, dries, cleanses moderately, and draws.

The Cerate of Sanders.

Take of red Sanders, ten Drams; of the white and yellow Earth, each six Drams; of red Roses, twelve Drams; of Bolearmenick, seven Drams; of Spodium of Ivory, four Drams; of Camphor, two Drams; of Omphacine Oyl of Roses, nine Drams; of white Wax, a sufficient quantity to make a Cerate. It cools, dries, strengthens, and is very good for Inflammations.

Galen's Stomach Cerate.

Take of Mastich, and red Roses, each twenty Drams; of the Leaves of Wormwood, fifteen Drams; of Indian Spicknard, ten Drams; of Omphacine Oyl of Roses, one Pint; with a sufficient quantity of Wax make a Cerate. It cools, dries, binds, stops Vomiting, and strengthens the Stomach.

A Sparadrap.

Take of Omphacine Oyl of Roses, half a Pint; of Rams Suet, four Ounces; white Wax, ten Ounces; of Litharge and red Lead, each three Ounces; of Bolearmenick, Mastich, burnt Lead prepared, of Frankincense, and Tutty, each one Ounce and an half; of Camphor, half an Ounce; Boyl the Litharge and red Lead together with the Oyl of Roses, and the Suet (a sufficient quantity of Water being added at first) to a due consistence; than pour on the Wax melted; and

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lastly,

lastly mingle the Powders, and make a Plaster according to art; and while it is hot dip in a Linnen Cloath, and lay it upon a Plate moistened with Oyl of Roses. It dries, binds, strengthens, breeds Flesh, and heals.

Plaster of Sulphur.

Take of Ship Pitch, Rosine and yellow Wax, each twelve Ounces; of Sulphur finely powdered, and of Oyl of Camomile, each four Ounces; of Turpentine, Orris Powdered, and Cummin, each one Ounce and an half; make a Plaster according to art. It heats, powerfully, dries, attenuates mollifies, discusses, resolves, draws, and is good for hard Tumours.

Plaster of Tabacco.

Take of Rams Suet, white Pitch, and Rosine, each one Pound and an half; yellow Wax, one Pound; fresh Tabacco bruised, three Pound; bruise the Tabacco leaves in a marble Mortar with a wooden Pestle, and having boyled them with the Rams Suet, Pitch, and Rosine over a gentle Fire in a copper Pan tinned, stirring them from time to time, till the Moisture of the Tabacco be almost consumed, strain and strongly press forth the Composition; then let it cool, and having thrown away the Fæces remaining at the bottom, take of pure Gum Ammoniacum, and of Venice Turpentine, each eight Ounces; melt the Gum Ammoniac in a brass Mortar heated, and incorporate with it the Turpentine, and mix them with the other ingredients off from the Fire; and when the Mass is almost cold, make it up into Rolls. This Plaster is commended to mollifie hard internal Tumours, particularly those of the Liver and Spleen, tho' they should prove schirrhous.

Angelus Sala's Magnetick Plaster.

Take of Sagapenum, Ammoniacum, Galbanum, each three Ounces; of yellow Wax, and Turpentine, each four Ounces and an half; of arsenical Magnet, three Ounces; of the Earth of Vitriol washt, one Ounce;
of

of Oyl of Ambar, half an Ounce: After you have dissolved the Gums in twenty Ounces of Vinegar of Squills over a moderate Fire, pass them thro' a strong Cloath, and boyl them to the ordinary consistence of Plasters; melt the Wax in a copper Pan with the Oyl of Ambar, and having taken them off the Fire, incorporate with them the Turpentine, Earth of Vitriol, and arsenical Magnet finely powdered, together with the Gums thickened, and the Plaster is made. The arsenical Magnet is made in the following manner. Take of Hungarian Antimony, yellow Sulphur, and cristalline Arsenick, each two Ounces; powder two Ounces of pure Antimony, as much yellow Sulphur, and as much cristalline Arsenick, and having mingled them together, put them over a Sand Bath moderately hot; keep the Cucurbit there, till the Ingredients are altogether dissolved, which you shall know by putting into the substances a small Iron Rod; for then they will stick to the Rod like Turpentine: Then let the Matter cool; break the Cucurbit, and keep the Mass to be powdered, when there is occasion. The Author of this Plaster cries it up highly, and affirms, that being applied upon Bubo's, and pestilential Carbuncles, it ripens them quickly, opens them, and draws at the same time the Venom from the Center to the Circumference. It also perfectly cures the Kings Evil, drawing the scrophulous Matter from the remote parts of the Body, and perfectly cures in five or six Weeks.

A Plaster for Issues.

Take of Oyl of Roses, and Rose-water, each a Quart; of Venice Ceruss, and Litharge of Gold prepared, each eight Ounces; boyl them according to art to a Plaster; then add of white Wax, six Ounces; melt the white Wax cut into pieces, and incorporate it exactly with the rest. This Plaster has no ill Smell, and does not stick very close.

The Marrow of Chymistry.

Chymistry, which comes from the Hebrew Word *Chema*, signifying an hot Star, is a contemplative and active Art: It examines all natural things; it teaches how to separate the different Substances, which are found in mixt Bodies. *Tubal-Cain*, the eighth Man from *Adam*, was well skilled in Metallick Operations; and *Moses* calcined the Golden Calf of the Children of *Israel*, and reduced it to a Powder. It is called the Hermetic Art, from the ancient *Ægyptian Hermes*, who was well skilled in Chymistty, and was one of the first Inventors of it.

As to the Principles of Chymistry, they are five; Water, Spirit, Oyl, Salt, and Earth; two are passive, *viz.* Water and Earth; the rest are active. But to pass by these things, we will treat only of such Medicines as are most used, and approved in Physick. First, we will set down those Medicines that are made of Vitriol.

To make the Oyl and Spirit of Vitriol, the Vitriol is calcined till it is yellow, that the accidental Humidity may fly away, and then it is distilled in a Glass Retort, in the highest Degree of Fire for sixty Hours, whereby the Spirit comes forth. At the Bottom remains a very acid corrosive Spirit, which some call falsely, the Oyl. This Distillation may be performed in a less Time, and to more Advantage, with a large Receiver that has a large Mouth, for so the Spirit will have a freer Passage. The honourable Mr. *Boyl* makes his *Ens Veneris* with Colcothar of Vitriol, first edulcorated with Rain Water, and afterwards sublimed with a double Quantity of Sal Armoniac. This is a noble Medicine for the Rickets. The same Colcothar edulcorated, and reduced to a Cataplasim with the

White

White of an Egg, often cures Cancers of the Breasts not ulcerated. Pour, Drop by Drop, the corrosive Spirit into Rain Water impregnated with Vitriol, and evaporate it half away, and you'll see Streaks like Hairs; pour the anisated Balsom of Sulphur into the said Water, and you will find a red Mass like Soap. If you take Vitriol of Steel, with a double Quantity of Sal Armoniack, and proceed in the same Method, you'll have a Sublimate in Taste and Smell like *Ens Veneris*. The Styptic Water is a Solution of Vitriol and other Ingredients.

Take of Colcothar of red Vitriol, that remains in the Retort, after the Spirit is drawn out, burnt Allom and Sugarcandy, each half a Dram; the Urine of a young Person, and Rose Water, each half an Ounce; Plantain Water, two Ounces; stir them all together a good while in a Mortar, then pour the Mixture into a Viol, and when you use it, separate it by Inclination. This styptick Liquor stops Arterial Blood without Excoriation. Apply a Rag dipt in it, and hold it a while to the Part.

Some distil Vitriol of *Mars* for a Spirit, and count it a great Secret: But it is nothing else but Spirit of Vitriol regenerated. Tartar vitriolated is vulgarly made by dropping Spirit of Vitriol upon Oyl of Tartar *per Deliquium*, till it is perfectly saturated, and afterwards they dry it, then they dissolve it in Rain Water, filtrate and evaporate it, and again gently dry it for Use: But the following way of preparing it is much better.

Take green Vitriol, dissolve it in Rain Water, afterwards digest, and filtrate, then by hot Iron Plates, wholly separate the Particles of Copper from it, then filtrate it again, and drop upon it a sufficient Quantity of Spirit of Sal Armoniac, or Harts-horn; digest and filtrate it, and repeat the Operation till no Filth remains at the Bottom, then evaporate it till it

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is dry, keep it for Use. The Dose is one Scruple.

Of *Roman* Vitriol calcined, and Niter, each one Pound; of common Salt, two Pound; and of Quick Lime, half a Pound, is made Aqua Fortis, by Distillation. The common way of making Aqua Fortis, is with Colcothar of Vitriol, and Niter; but I suppose this is Spirit of Niter; therefore take Vitriol calcined till it is yellow, and of Niter, each equal Parts; put them both into a Glass Retort, and having luted on the Receiver, keep up a strong Fire, as long as any Vapours appear in the Receiver. If you add Sal Armoniac, the Aqua Fortis will become Aqua Regia, which is much used about Metals. Take the Caput Mortuum of Aqua Fortis, and with Rain Water extract a Salt; filtrate, and cristalize it, then grind it upon a Stone, and afterwards put the Salt into a Retort, and pour upon it the foresaid Aqua Fortis; distil, and cohobate it till the whole comes over into the Receiver, and you'll have a Noctiluca like Fire. The same way is made the shining Salt, wherewith the Beard being moistened, appears in the Dark like Fire, by the Addition of a fine Spirit, which few know, made of one Part of Niter, and three Parts of *English* Bole, which you must afterwards rectifie, and keep for Use. The Salt extracted by the Rain Water from the Caput Mortuum, is nothing else but Niter, tho' some think it is an Alkali: So thought Dr. *Mayow*, who affirms, in his Treatise of Niter, that the Caput Mortuum of distilled Niter, is very like an Alkali Salt.

Among all the Salts, I think common Salt is the most excellent; this is peculiar in it, viz. that it crackles and makes a Noise when we endeavour to free it from its accidental Moisture. It is distilled in the same manner as Niter. At the End of Distillation white Flowers are distilled in the Neck of the Retort.

Take

Take of the rectified Spirit of Salt, what Quantity you please; with Quick Lime dry it to a Powder, melt it in a Crucible, and when it is cold, powder it, and mix it with a fourth Part of Quick-Lime; and distil it in a Retort; the Spirit that comes off, will smoak continually, and white Vapours will exhale, that smell and taste pleasantly. This Spirit being taken in Broath, is good for nephritick Pains, the Dropsy, and to open Obstructions, and very friendly to the Bowels, and ferments. Vinegar being distilled, commonly the Flegm comes first, and then the acid Spirit: But the reason is because some evaporate first the half, or three Parts of it, and then distil the Residue: But if a sufficient quantity of Vinegar were distilled without previous Coction and Evaporation; they would find that a fine Spirit would ascend before the Flegm.

Put six Quarts of strong Vinegar into an Earthen Pan, evaporate in a Bath about a Quart, which is the flegmatic Part, and pour that which remains into a Glass, or Earthen Cucurbit, and distil it in a strong Sand Heat, until there remains nothing at Bottom, but a Substance like Honey. This is the common way of distilling Vinegar. Its principal Use is to dissolve, or precipitate Bodies. It is sometimes mixed in Cordial Potions, to resist Putrefaction. The Dose is half a Spoonful. It is mixed with Water, and this Oxycrate is used inwardly to stop Bleeding, and is outwardly applyed to cure Inflammations.

Sulphur burnt under a Bell yields a very acid and corrosive Spirit.

VVillis's *Tincture of Sulphur is made in the following manner.*

Take of Sulphur, one Ounce; of Salt of Tartar, three Ounces; of Canary Wine, a Quart; make a Tincture according to Art. Of this Tincture is made the Syrup so famous over all *England*.

Balsom

Balsom of Sulphur is made in the following manner.

Put into a small Matrafs, an Ounce and an half of Flowers of Sulphur, and pour upon it eight Ounces of Oyl of Turpentine; place your Matrafs in Sand, and give it a digesting Fire two Hours; afterwards increase it a little for four Hours, and the Oyl will take a red Colour. Let the Vessel cool, then separate the clear Balsom from the Sulphur that could not dissolve. This Balsom is excellent for Ulcers of the Lungs and Breast. The Dose is from one Drop to six in some proper Liquor. You may reduce this Balsom to the Consistence of an Oyntment, by evaporating some Part of it, and it is used to cleanse Wounds and Ulcers.

If you would make Aniseed Balsom of Sulphur, you must use the Oyl drawn from Aniseeds instead of it, and proceed as before. It is more agreeable than the former, and has less Acrimony.

From Tartar and Salt of Niter, is distilled a pleasant Spirit; which, when rectified according to the common way, is good for Obstructions, and Gravel.

The Tincture of Salt of Tartar, which is really nothing else than alcalizat Particles joined with Spirit of Wine, is made in the following manner.

Take of Salt of Tartar fused in a Crucible, and powdered in a hot Mortar, what quantity you please; put it into a large Viol, afterwards pour upon it a sufficient quantity of rectified Spirit of Tartar hot, and mix them well; then pour upon them Spirit of Wine, and shake them again, and you'll presently have a red Tincture impregnated with Salt of Tartar, which is of a pleasant Taste, Smell, and Colour. This Tincture excellently dissolves all distilled Oyls, and also Balsom of Gilead, which cannot be dissolved by Spirit of Wine, or any other *Menstruum*, and so it becomes an excellent Diuretick, Aperitive, Absterfivè, and stomachic Medicine, good for an Asthma, Consumption and Dropsy.

Spirit

Spirit of Tartar is made in the following manner.

Fill two Thirds of a Retort with Tartar grossly powdered; place your Retort in a reverberatory Furnace, and fit it to a large capacious Receiver, and begin the Distillation with a very small Fire, for three Hours, to warm the Retort, and to drive out the Flegm Drop by Drop. Throw away this inspid Water, and refitting the Receiver, lute closely the Joints; increase the Fire by little and little, and you'll see Spirits fill the Receiver with Clouds. Continue it, that the Oyl may likewise come forth; then, when there will come no more, let the Vessels cool, and unlute them. Pour that which is in the Receiver into a Tunnel lined with brown Paper, that the Spirit may filtrate, and separate from the thick black Oyl that remains in the Filter: Keep this Oyl in a Viol. It is good to smell to in hysteric Fits, it is also good for paralytic Parts, and cold Pains, but its Smell is very nauseous. Pour the Spirit into a Glass Cucurbit, and rectifie it by distilling it in Sand. It is good for the Palsy, Asthma, and Scurvy, it works by Urine and Sweat; it is also used for hysteric Diseases, and the Falling Sicknefs. The Dose is from one Dram to three, in some proper Liquor.

Fixed Salt of Tartar is made in the following manner.

Break the Retort, which served you for Distillation of Tartar, and take out the black Mass you find in it; calcine it until it becomes white, then put it into a great deal of hot Water, and make a Lee, filtrate it, and pour it into a Glass, or Earthen Vessel; evaporate in a Sand Heat all the Water, and there will remain a white Salt, which is called Salt of Tartar. It is aperitive, and is used to draw forth the Tincture of Vegetables, and to open Obstructions.

Oyl of Tartar per Deliquium is made in the following manner.

Take of Salt of Tartar, what quantity you please; pow-

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powder it, and tye it up in in a Rag, and hang it in a cold and moist Place; put a Glass under it to receive the Liquor, which you must filtrate till it is clear. It cools, cleanses, loosens, and is good for the Itch, and to cleanse the Skin; it cures Ulcers in the Head, and Venereal Pustles.

The way of making Salt of Tartar with Niter is not good, for all the Tartar does not fly away.

Tincture of Coral made after the best manner.

Take Coral grossly powdered, distil it in a Retort with a violent Fire for forty Hours. In the Receiver you'll find a red and unctuous Liquor, tho' in a small quantity. Bring it to the Consistence of Honey, and then with Spirit of Wine, draw a red Tincture. As to the other Preparations of this Tincture, there is no depending on them, because the Menstruum is apt to grow red of it self, or by the long Digestion, or by the Addition of Salts.

Magistery of Coral is made in the following manner.

Take what quantity you please of the Impregnation of Coral, either red or white, made with distilled Vinegar. Pour it into a Viol, or Matrafs, and drop into it the Liquor of the Salt of Tartar, made by Deliquium; a Curd will appear, which will precipitate to the Bottom, in a very white Powder. Decant the clear Liquor, and wash the Powder five or six times with Water; dry it, it is that which is called the Magistery of Coral. It cheers, and fortifies the Heart, resists Poyson, stops the Bloody-flux, and all other Hemorrhagies. The Dose is from ten to thirty Grains.

Salt of Coral.

Take what quantity you please of the Dissolution of Coral made by distilled Vinegar; pour it into a Glass Cucurbit, or Earthen Pan, and evaporate in Sand all the Moisture: There will remain at Bottom a Salt of Coral.

Coral. Keep it in a Viol well stoppt. It has the same Virtues with the Magistery.

Of all imperfect Metals, except Lead, a Tincture may be drawn.

Take Regulus of Antimony, Iron, Copper, Tin, in a due Proportion; fuse, and powder them, and fire them with a sufficient quantity of Niter. Increase the Fire, and keep them in Fusion till the Mass is betwixt a sky and green Colour, then draw a Tincture with Spirit of VVine according to Art. This is an excellent Medicine for Chronical Diseases, and Obstructions. *Poterius's* famous Powder is made of Niter, Antimony, and Tin. If you mix with it Rosine of Gujacum, you will have an excellent sudorific Medicine, and which I have much experienced, says *Viganus*. If the Flowers of Antimony are reverberated with a violent Fire, till they are very red, you may draw a red Tincture from them with rectified Spirit of VVine.

Tincture of Antimony is made with Salt of Tartar, and Regulus of Antimony, by calcining with Fusion of the Fire for three Days, in a Glasse Furnace. At length you'll find a red Mass, wherewith a very red Tincture may be made with rectified Spirit of VVine. *I do not think, says Viganus, that any of the Salt of Tartar remains in the Tincture, by reason of the violent Calcination; and we find by Experience, that if the red Powder be exposed to the Air, it does not lose its Redness.*

Mercurius Dulcis.

Powder sixteen Ounces of corrosive Sublimate in a Glasse Mortar; mix with it by degrees twelve Ounces of Mercury reviv'd from Cinnabar; stir this Mixture with a wooden Pestle, till all the Quicksilver becomes imperceptible; then put this gray Powder into several Viols, two Thirds whereof must remain empty; set them in a Sand Furnace, with a little Fire at first, then increase it to the third Degree; continue it in

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this Condition till your Sublimate is made, which usually happens in four or five Hours. Break your Viols, and sling away a little light Earth that is found at the Bottom. Separate also that which sticks to the Neck of the Viols, but gather up carefully all that is in the Middle, which is very white, and having powdered it, sublime it again in Viols, as before; separate once more the Matter in the middle, and sublime it in other Viols as before. Lastly, separate the Earthy Matter at the Bottom, and the fuliginous that lies in the Neck of the Viols, and keep the Sublimate that is in the middle, for it is sufficiently sweetened. Mercurius Dulcis is used for all Venereal Diseases. It opens Obstructions, and kills Worms. The Dose is from six Grains to half a Dram.

White Precipitate.

Dissolve eight Ounces of Mercury, revived from Cinnabar, in ten Ounces of Spirit of Niter; after it is dissolved, pour upon it Salt Water filtrated, made of five Ounces of Sea Salt, in a quart of Water; add a quarter of an Ounce of volatile Spirit of Sal Armoniac, and a white Powder will precipitate; when it is settled, pour off the Water, and wash it well with Fountain Water, and dry it in the Shade. It is used to raise a Salivation. The Dose is from four to fifteen Grains. It cures Tetters, and the Itch, a Dram, or two Drams of it being mixed with one Ounce of Pomatum.

Red Precipitate.

Dissolve four Ounces of Mercury revived from Cinnabar in five Ounces of Spirit of Niter; pour the Dissolution into a shortnecked Viol, and evaporate with a gentle Heat all the Moisture; then quicken the Fire by degrees, and raise to the third Degree, and continue it so, till all the Matter is turned red; then take it off the Fire, and break the Viol when it is cool, and take out the Precipitate. It takes down proud Flesh, and lays

lays open Chancres, being mixed with burnt Allom,
Egyptiacum, and Basilicon.

Turbith Mineral.

Dissolve two Ounces of Quicksilver revived from
Cinnabar, with eight Ounces of Oyl of Vitriol, in a
Glas Retort; then set the Retort in Sand, and make a
Fire underneath, and distil the Humidity. Make the
Fire strong enough towards the End, to force out
some of the last Spirits; then break your Retort, and
powder the white Mass in a Glas Mortar; pour warm
Water upon it, and the Matter will presently turn to
a yellow Powder, which you must sweeten by washing
it often, then dry it in the Shade. It purges strongly,
both by Vomit and Stool, and is used for the *French*
Pox. The Dose is from two Grains to six in Pills.

Opening Saffron of Mars.

Wash well several Iron Plates, and expose them to
the Dew for a great while; when they are rusty, you
must gather up the Rust, and then put the Plates again
in the Dew, and gather the Rust as before; and so do
till you have got enough. This is really the best Saffron
of *Mars*. It cures the Dropsy, Green-sickness,
Obstructions of the Liver, Pancreas, Spleen, and Me-
sentery. The Dose is from two Grains to two Scrup-
ples.

Astringent Saffron of Mars.

Wash what quantity you please of the following
aperitive Saffron of *Mars*, five or six times with strong
Vinegar, leaving it to steep an Hour at a time, then
calcine it in a Pot in a great Fire five or six Hours; af-
ter that let it cool, and keep it for Use. For this
opening Saffron of *Mars*, take of Filings of Steel, and
Sulphur powdered, each equal Quantities. Mix them
together, and make them into a Paste with Water;
put this Paste into an Earthen Pan, and leave it to fer-
ment four or five Hours; after which put the Pan
over a good Fire, and stir the Matter with an Iron
Spatula,

Spatula, which will flame; and when the Sulphur is burnt, it will appear black; but continuing a good strong Fire, and stirring it about two Hours, it will be of a very red Colour, and then it is made. The binding Saffron of *Mars* stops a Loosness, and immoderate Fluxes of Hemorrhoids and Courses. The Dose is from fifteen Grains to a Dram.

Salt of Mars.

Take of Spirit of Wine and Oyl of Vitriol, each equal Parts; put them in a clean Frying-pan, and set it in the Sun for some time, then in the Shade without stirring; it will turn to a Salt; dry it, and keep it in a Viol well stop'd. It is good for Obstructions. The Dose is from six to twelve Grains in some proper Liquor.

Tincture of Steel.

Powder and mix well together, twelve Ounces of Rust of Iron, and two Pound of white Tartar of Mount-pelicer, then boyl them in a great Iron Pot, with fifteen Pints of Rain Water, twelve Hours; stir the Matter with an Iron Slice often, and pour in more boyling Water, according as it consumes; afterwards leave it a while to settle, and you'll have a black Liquor; filtrate, and evaporate it in an Earthen Pan, over a Sand Fire, till a Skin rises upon it. It opens Obstructions, is good for Cachexies, Dropsies, and Obstructions of the Courses. The Dose is from a Dram to half an Ounce in a proper Liquor.

Volatile Spirit of Sal Armoniac.

Powder a-part eight Ounces of Sal Armoniac, and a Pound and an half of quick Lime; mix them in a Mortar, and pour upon them four Ounces of Water, and put it presently into a Retort, half whereof must remain empty; set your Retort in a Sand Furnace, and fit to it a great Receiver, and lute the Junctures exactly. Begin the Distillation without Fire for a quarter of an Hour, afterwards increase by little and little to the

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second Degree, continue it till nothing more comes forth; take off your Receiver, and pour out the Spirit immediately into a Viol, turning away your Head, as much as may be, to avoid a very subtle Vapour that continually arises from it. Stop the Bottle close with Wax to keep in the Spirit. You'll have of it five Ounces and six Drams. It is good for Obstructions, malignant Fevers, Falling-sickness, the Palsy, Plague, Small-pox, and the like. It works by Perspiration, or by Urine. The Dose is from six to twenty Drops in some proper Liquor.

Rosine of Jalap.

Powder grossly a Pound of good Jalap, and put it into a large Bolt-head, and pour upon it as much rectified Spirit of Wine, as will rise three Fingers above the Matter; stop the Bolt-head with another, whose Neck enters into it, and luting the Juncures with a wet Bladder, digest it three Days in a Sand Heat; the Spirit of Wine will receive a red Tincture. Decant it, and then pour more upon the Jalap; proceed as before, and mixing your Dissolutions, filtrate them through brown Paper. Put that which you have filtrated into a Glass Cucurbit, and distil in a vaporous Bath, two Thirds of the Spirit of Wine, which may serve another time for the same Operation. Pour that which remains at the Bottom of the Cucurbit, into a large Earthen Pan filled with Water, and it will turn to a Milk, which you must leave a Day to settle; and then separate the Water by Inclination, you will find the Rosine at Bottom like Turpentine; wash it several times with Water, and dry it in the Sun; it will grow hard like common Rosine; powder it fine, and it will become white: Keep it in a Viol. It purges Serum, and is good for Dropsies. The Dose is from four to twelve Grains.

Extract of Rhubarb.

Bruise, or cut very small a Pound of good Rhubarb, and put it into a glass Cucurbit; pour upon it two Quarts of Succory or Endive Water; then having placed the Cucurbit in a Bath of Sand, and kept a very moderate Fire under the Bath, strain out the Tincture, and put the Sediment again into the Cucurbit, and pour upon it a Quart of Succory Water. Renew the Maceration in the same Bath, and with the same heat for six hours; then having strained, and pressed out the substances, and returned the Sediment again into the Cucurbit, pour upon it a Pint of good Spirit of Wine, and having carefully luted it, put it into the same Bath, and renew the Maceration for six hours; strain the whole, and press it out very hard; then having mixed this Tincture with the former, and passed the whole Mixture thro' a Sheet of Cap-paper, pour the filtered Liquor into a glazed Pipkin, and evaporate the superfluous Moisture over a very gentle Fire, which must be continued till the principal substance of the Rhubarb remains at the Bottom of the Pipkin, about as thick as the Consistence of an Extract.

Extract of Coloquintida.

Having cleansed the Coloquintida from all its Seeds, and cut the Pulp very small, put a Pound thereof into an indifferent large Cucurbit, and place it upon Sand, and put to the Coloquintida three Quarts of white Wine; put on the head of the Cucurbit, and lute it well, and fit on a Receiver; kindle a gentle Fire under the Furnace, and keep it so twelve hours; then unlute the Vessels, and strain out the Infusion, and set it apart; put the Sediment into the Cucurbit again, and pour upon it a Pint of good Spirit of Wine, and all the Wine which was distilled into the Receiver; then stop up the Cucurbit, and lute it well, and infuse the whole for twelve hours in a Bath like the former,

former, but with a little more heat; press out the Tincture, and mix it with the former, and filter both thro' a Sheet of Cap-paper; put it again into a Cucurbit, fit on a Receiver, and draw off in Sand with a moderate Fire the Spirit of Wine, which will serve another time for the like Tinctures; then unlute the Vessels, and pour all the Liquor that remains in the Cucurbit into a glazed Pipkin, and evaporate the superfluous Moisture leisurely in Sand, till it come to the Consistence of a Rob; When it is cold, keep it in a Pot for use, or you may continue the Evaporation, and reduce this Rob to a real Extract of Coloquintida. It is chiefly used to purge watry Humours from the remote parts of the Body, and is also very good for a Dropsy. It may be given with Extract of Rhubarb, or alone in Pills, from two or three Grains to eight or ten.

Oyl of Cinnamon.

Bruise four Pounds of good Cinnamon, infuse in it six Quarts of hot Water, and digest it in an earthen Vessel close stopt two days; pour the Infusion into a large Copper Limbeck, and lute a Receiver close to it: Distill with a pretty good Fire three or four Pints of the Liquor; then unlute the Limbeck, and pour into it the distilled Water; you'll find at bottom a little Oyl, which you must pour into a Viol, and stop it close; distill the Liquor as before; then returning the Water into the Limbeck, take the Oyl you find at bottom of the Receiver, and mix it with the first; repeat this Cohobation, until there rises no more Oyl; then take away the Fire, and distil the Water that remains in the Receiver, the same way that Spirit of Wine is rectified, and you'll have an excellent Spirituous Cinnamon Water. The Oyl of Cinnamon strengthens the Stomach, and is indeed an excellent Corroborative. After this manner almost all the Oyls of odoriferous Vegetables may be drawn, as Box,

Roses, Rosmary, Lavender, Juniper, Cloves, and Aniseeds.

Distillation of an odoriferous Plant, such as Balm, its Extract, and fixt Salt.

Take a good quantity of Balm newly gathered, when it is in its Vigour; beat it well in a Mortar, and put it into a large earthen Pot; make a strong Decoction of other Balm, and pour into the Pot enough of it, to sweat it sufficiently; cover the Pot, and leave it two days in Digestion; then put the Matter into a large copper Limbeck, and set on a Receiver; make a Fire of the second Degree under it, and distil about half the Water; then let the Vessels cool, and unlute them; you'll find in the Receiver a very good Balm water. Let it stand open in the Sun five or six days; then stop it, and keep it for use.

Press thro' a Linnen Cloath, that which remains in the Body, and let the Expression settle; filter and evaporate the Water with a gentle heat in an earthen Vessel, till there remains an Extract of the consistence of Honey.

Dry the residue that remains after expression, and burn it with store of other Balm likewise dried; you may obtain an Alkali Salt from the Ashes by a Lee in Water, which being filtred, evaporate it in a Glass, or earthen Vessel in Sand, there will remain a Salt, which you may make white by calcining it in a Crucible in a strong Fire.

The Water, Extract, and Salt of all odoriferous Plants, such as Sage, Marjoram, Thym, Mint, Hyssop, and the like may be drawn after the same manner.

The Distillation of a Plant, that is not odoriferous, such as Carduus benedictus, and its essential Salt.

Take a good Quantity of Carduus Benedictus, when it is in its prime; pound it in a Mortar, and fill with it two thirds of a Limbeck; draw by-expression a sufficient

sufficient quantity of the Juice of other Carduus, and pour it into the Limbeck, that the Herbs swimming in the Juice may not stick to the Bottom, during the distillation: Distil with a Fire of the second Degree, about half as much Water, as you used Juice.

Press thro' a Linnen Cloath that which remains in the Limbeck; let the Juice settle, and after it is filtered, evaporate with a small Fire about two thirds of the Liquor in an earthen, or glass Vessel; set this Vessel in a cool place, and leave it there eight or ten days, there will shout out Crystals round about the Vessel; Separate them, and keep them in a Viol well stoppt, these Crystals are called the essential Salt. The extract of Carduus may be also made as the Extract of Balm was. Succory, Fumitory, Sorel, Scabius, Cresses, and all other Plants, that are not odoriferous, which yield good store of Juice, must be distilled like Carduus Benedictus; and this method may serve to draw the essential Salt out of any Plant whatsoever.

Spirit of Wine Tartarized.

Fill a large Bolt-head with a long Neck half full of Brandy, and fitting a Head and Receiver, lute close the Junctures; set your Bolt-head upon a Pot half filled with Water, to distil in a vaporous Bath: The Spirit will separate from the Flegm, and rise pure; continue the Fire till nothing more distils, so you'll have a pure Spirit of Wine at the first distillation. Put a Pound of Salt of Tartar into a long Glass Body; pour upon it two Quarts of Spirit of Wine prepared, as above; place your Vessel in Sand, and cover it with a Head, to which fit a Receiver; lute well the Junctures with a wet Bladder, and give it a gradual Fire, which continue until three parts of the Spirit of Wine are risen; then remove the Fire, and keep this Spirit in a Viol well stoppt.

Queen of Hungary's Water.

Gather Rosmary Flowers, when they are at their best,

best, and fill a Glass Cucurbit half full with them; pour on them a sufficient quantity of Spirit of Wine, to infuse them; set the Cucurbit in a Bath, and joyning its Head and Receiver, lute close the Junctures, and give it a digestive Fire for three days; then unlute them, and pour into the Cucurbit that which has bin distilled; reset your Limbeck, and increase the Fire strong enough to make the Liquor distil drop by drop, and when you have drawn about two thirds of it, put out the Fire; let the Vessels cool, and unlute them. Keep the Water in a Viol well stoped.

Laudanum.

Cut into slices four Ounces of good Opium, and put it into a Bolt-head; pour upon it a Quart of Rain Water well filtred; stop the Bolt-head, and setting it in the Sand, increase your Fire by degrees, to make the Liquor boyl for two hours, strain it warm, and pour it into a Bottle. Take the Opium, which remains undissolved in the Rain Water, dry it in an earthen Pan over a small Fire, and putting it into a Matrafs, pour upon it Spirit of Wine to the height of four Fingers; stop the Matrafs, and digest the Matter twelve hours in hot Ashes; afterwards strain the Liquor, and there will remain a glutinous Earth, which is to be flung away. Evaporate both these Dissolutions of Opium separatly in Glass Vessels in a Sand Heat, to the Consistence of Honey; then mix them, and evaporate to the Consistence of a solid Extract.

Extract of Aloes.

Dissolve in a sufficient quantity of Juice of Roses, eight Ounces of Soccatrine Aloes; after the dissolution is settled five or six hours, decant it, and when you have filtred it, evaporate the Liquor gently, till it comes to the Consistence of an Extract.

Distillation of Tabacco.

Put into a Glass Cucurbit eight Ounces of good Tabacco

bacco cut small; pour upon it about an equal weight of Flegm of Vitriol; cover the Cucurbit with its Head, and digest the Matter in Sand for a day; fit to it a Receiver, and distil about five Ounces of Liquor with a small Fire; keep it in a Viol. It is a strong Vomit. The Dose is from two Drams to six in some proper Liquor. It is likewise good for Tetters, and the Itch, the parts being gently rubbed with it. Put that which remains in the Cucurbit into an earthen Retort; place it in a Furnace, and fit to it a great Receiver, and luting close the Junctures, begin with a small Fire to raise all the Flegm; increase the Fire by little and little, and the Spirits will come forth with a black Oyl; continue the Fire till there comes no more. Let the Vessels cool, and unlute them. Pour that which you find in the Receiver into a Tunnel lined with brown Paper; the watry part will pass thro', while the black and foetid Oyl remains in the Filter. Keep it in a Viol. A Dram of it may be mixed with two Ounces of Hogs Grease; it is a good remedy for the Itch and Tetters. This Oyl is very destructive to several Animals, especially to Cats; for if a small Drop of it be dropt upon the Tongue, it occasions deadly Convulsions, and the Creature perishes, if Spirit of Sal Armoniac be not presently applyed to the Nostrils. Of the Juice of Tabacco the *Italians* make an Oyntment, which they count very good for sordid Ulcers. The *Spaniards* are much delighted with Tabacco of their own growth, which is very sweet, and best to make sneezing Powder. The *Portuguese* most esteem Brasil Tabacco, which is very strong, and very narcotic. The People of *China* and *Japan* have Tabacco, but they use it sparingly, as do the *Turks* and *Persians*. The *English* and *Dutch* esteem *Virginia* Tabacco, which they sometimes mix with Mastich, Ambar, Harts-horn, Lavender, Bettony, Sage, according to their Constitution.

Distillation

Distillation of Turpentine.

Take three Pounds of good Turpentine, and pour it into a Retort large enough to remain half empty; add to it an handful of Stupe, to prevent the thicker parts of the Turpentine from rising, when the Liquor distils; you must cleanse the inside of the Neck of the Retort, and place it in a Furnace to distil in an open Fire; fit to it a Receiver, and luting the Joynts, begin the distillation with a very small Fire, only to warm the Retort, and to drive out a volatile Spirit; after which increase the Fire by degrees; there will come forth first a clear Oyl, then a yellow Oyl, and at last a red Oyl; Take care to separate these Liquors, as they do distil, and when you see the red Oyl begin to come thick, take away the Fire, and when the Vessels are cold, unlute them; keep all these Liquors separately in Viols. The volatile Spirit is an excellent Aperitive. It is given from four to twelve Drops in some proper Liquor, to expel Gravel, and for nephritic Pains. The first Oyl serves for the same uses, as the Spirit. The second and third serve as a Balsom to heal Wounds, to assuage Swellings, and to fortify the Nerves.

Oyl of Camphor.

Put into a Matraiss three or four Ounces of good Camphor grossly beaten, and pour upon it twice as much Spirit of Niter; stop your Vessel close, and set it over a Pot half full of Water a little heated; stir it now and then to help forward the Dissolution, which will be finished in three Hours, and then you'll find the Camphor turned into a clear Oyl, which swims above the Spirit; separate it, and keep it in a Viol well stopd. It is used for the Caries of Bones, and to touch Nerves that are uncovered.

Oyl of Myrrh per Deliquium.

Boyl Eggs until they are hard; then cutting them in two, separate the Yolk, and fill the White with Myrrh

Myrrh powdered; set them on little Sticks placed conveniently in an Earthen Pan, in some moist place, and there will distil a Liquor to the Bottom of the Vessel, which you must keep for Use. It clears the Face from Spots.

Distillation of Vipers.

Put six Dozen of Vipers dried in the Shade into a coated Glass Retort; set it in a reverberatory Furnace; fit to it a large Receiver, and lute the Joints close; then begin the Distillation with a small Fire to warm the Retort gently, and to drive out a flegmatic Water Drop by Drop; when this Water ceases to drop, increase the Fire a little, and Spirits will come forth, which will fill the Receiver with white Clouds, and at last a black Oyl will distil, and a little volatile Salt will stick to the Sides of the Receiver; continue the Fire till there comes no more; then let the Vessels cool, and unlute them; shake about the Receiver a little, that the volatile Salt may fall from the Sides, and pour it all into a Bolt-head, fit to it, with a Head, and a small Receiver, and lute the Joints with a wet Bladder. You must place your Vessel in Sand, and with a gentle Fire under it, the volatile Salt will sublime, and stick to the Head, and uppermost Part of the Bolt-head. Separate it, and keep it in a Viol well stoppt.

It is an excellent Medicine, good for malignant Fevers, Agues, Pox, Apoplexy, Falling-Sickness, Palsy, Hysterick Diseases, and the Bitings of all venomous Beasts. The Dose is from six to sixteen Grains in some proper Liquor. That which remains in the Bolt-head must be turned into a Tunnel lined with brown Paper; the Spirit and Flegm will pass through, but the stinking Oyl will remain behind; with this Oyl Paralytick Parts may be anointed. The Spirit and Flegm mixed confusedly, must be put into an Alembick, and distilled in a vaporous Bath, till half the Liquor comes off, and you'll have a Spirit, that must

must be kept well stopt. It is much of the same Virtue with the Salt. The Dose is from ten to thirty Drops. The volatile Salt of Harts-horn may be drawn the same way, and also the Spirit.

Distillation of Urine.

Take of sound Young Mens Urine, newly rendred, twelve Quarts; evaporate it in an Earthen Cucurbit, in a Sand Heat to the Consistence of Honey; put on an Head and Receiver, and lute the Joints close; make a small Fire, to draw off what remains of the Flegm; then increase it by degrees, and the Spirit will rise with a little Oyl, and afterwards the volatile Salt, which will stick to the Head; keep up the Fire, till there comes no more; then unlute the Vessels, and separate the volatile Salt, and put it into a Bolt-head, and pour upon it the Spirit that is in the Receiver; then put a Blind-head to the Bolt-head, and lute the Joints with a wet Bladder; then set the Bolt-head on Sand, and sublime with a small Fire all the volatile Salt, and keep it in a Viol well stopt. It operates by Urine and Sweat, is good for Agues, and malignant Fevers, and opens Obstructions. The Dose is from five to fifteen Grains in some proper Liquor. That which remains in the Bolt-head must be filtred; the Spirit will pass through the Filter, but the stinking Oyl will be kept behind.

The Spirit may be distilled in a Sand Heat, to separate it from a thick Matter, which remains at Bottom. It has the same Virtues as the Salt. It is given from eight to twenty Drops.

Distillation of Honey.

Put four Pound of good Honey into a large Earthen Body, and distil the Water in a moderate Sand Heat, until acid Drops begin to come; then put out the Fire, and keep the Water for Use. It makes the Hair grow, the Roots of the Hairs being moistened with a Spunge dipt in it. Put what remains in the Bo-

dy into a Glass-coated Retort, whereof two Thirds must remain empty ; set the Retort in a reverberatory Furnace ; then put on a large Receiver, and lute the Joints ; then begin the Distillation with a gentle Fire for three Hours, to warm the Retort ; then increase it by degrees, and the Spirits will rise with a little black Oyl, and fill the Receiver with Clouds ; continue the Fire till it will distil no longer ; then unlute the Vessels, and separate the Spirit from the black Oyl in a Tunnel lined with brown Paper. This Spirit opens Obstructions, and may be dropt into Juleps to make them pleasantly acid.

Crocus Metallorum.

Take of Antimony and Niter, each one Pound ; powder them, and mix them well together ; put this Mixture into an Iron Mortar, and cover it with a Tile ; but leave an open place, to put in and take out a live Coal ; when the Coal is put to it, the Matter will flame, and cause a great Detonation, which being over, and the Mortar grown cold, strike against the Bottom, that the Matter may fall down ; then separate the Dross from the shining part with an Hammer. This is called Liver of Antimony, which being washt several times, with warm Water, is called Crocus Metallorum. The Dose of it is from two to eight Grains.

Glass of Antimony.

Take of Antimony powdered, one Pound ; calcine it in a small Fire in an unglazed earthen Pot. Stir the Matter continually with an Iron Spatula, until Vapours rise no longer : But if, notwithstanding your stirring, the Powder should chance to run into Lumps, as it often does, put it into a Mortar, and powder it, and calcine it again, and when it will fume no more, and is of a gray Colour, put it into a Crucible, cover it with a Tile, and set it in a Wind Furnace, and make a very strong Coal Fire to melt the Matter. Uncover
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the Crucible about an Hour afterwards, and put the End of an Iron Rod into it, to see whether the Matter that sticks to it is become diaphanous; if so, pour it upon a Marble Stone well warmed, and it will congeal, and you'll have the Glass of Antimony. Cool it, and keep it for Use. It is a violent Vomit. The Dose is from two to six Grains.

Distillation of Guaiacum.

Fill a large Retort three quarters full with Guaiacum rasped; place it in a reverberatory Furnace, and put on a large Receiver; begin the Distillation with a Fire of the first Degree, to warm the Retort gently, and to distil the Water, which they call Flegm; continue it in this condition, until there come no more Drops, which is a Sign that all the Flegm is distilled. Throw away that which you find in the Receiver, and fitting it again to the Neck of the Retort, lute well the Junctures. You must afterwards encrease the Fire by degrees, and the Spirits, and Oyl will come forth in white Clouds; continue the Fire until there comes no more; let the Vessels cool, and unlute them; pour that which is in the Receiver into a Tunnel lined with brown Paper, set upon a Bottle, and the Spirit will pass through, and leave the black Oyl in the Tunnel; pour it into a Viol, and keep it for Use; it is an excellent Remedy for Rottenness of Bones, for the Tooth-ach, and to cleanse old Ulcers. It may be rectified, as Oyl of Ambar is, and may be used inwardly in the Epilepsy, Palsy, and to expel the Secundine. The Dose is from two Drops to six.

Cornachine Powder.

Take of Antimonium Diaphoreticum, Diagrydium, and Cream of Tartar, each equal Parts. The Dose is from twenty to forty five Grains.

Sweet Spirit of Niter.

Put eight Ounces of good Spirit of Niter, and so much Spirit of Wine alcoholized into a large Bolt-head;

Head; set it upon Straw in a Chimney, and the Liquor will grow hot, without Fire under it; and half an Hour, or an Hour afterwards, it will boyl very much; have a care of the red Vapours that come out apace, at the Neck of the Bolt-head; and when the Ebullition is over, you'll find the Liquor clear at the Bottom, and to have lost half what it was. Put it into a Viol, and keep it for Use. Sweet Spirit of Niter is good for the Wind-Cholick, and nephritick Pains, for Hysterick Diseases, and all Obstructions: The Dose is from four to eight Drops in some proper Liquor.

Sweet Spirit of Salt.

Take of Spirit of Salt, and Spirit of Wine, each equal Parts; mix them, and set them in Digestion for two or three Days in a double Vessel, in a gentle Sand Heat. It is good to expel Gravel. The Dose is from four to twelve Drops, in some convenient Liquor.

Sal Prunella.

Take of purified Salt-peter, two Pounds; put it into a Crucible, and set the Crucible in a Furnace among burning Coals; when the Niter is melted, throw into it one Ounce of Flowers of Sulphur, a Spoonful at a time, the Matter will presently flame, and the more volatile Parts of the Salt-peter will fly away. When the Flame is over, the Matter will remain in a very clear Fusion. Take the Crucible out with a Pair of Tongs, and pour the Matter into a clean Brass Bason, a little warmed; shake about the Bason to spread the Matter while it is cooling. Sal Prunellæ is cooling, and diuretick, is good for Fevers, Quinseys, and the running of the Reins, and for all Diseases that are occasioned by Heat, and Obstructions. The Dose is from half a Dram to a Dram in some proper Liquor.

Tincture of Ambar.

Make a fine Powder of six Ounces of yellow Ambar, put it into a Bolt-head, and pour upon it rectified Spirit

Fit of Wine, to the Height of four Fingers; put another Bolt-head into this, and so make a double Vessel; lute the Joints well with a wet Bladder, and digest it five or six Days in hot Sand, till you have a good Tincture; then pour off the Tincture, and put more Spirit of Wine to the Matter; digest as before, and mix it with the other Tincture; filtrate them, and distill them in a Limbeck, and draw off with a small Fire half the Spirit Wine, and keep the Tincture in a Viol well stoppt. It is good for hysteric Diseases, the Palsy, Falling-sickness, and Apoplexy. The Dose is from ten Drops to a Dram in some proper Liquor.

Distillation of Ambar.

Powder Ambar grossly, and fill with it two Thirds of a coated Glas Retort; set it in a Furnace on two Iron Bars, and put on a large Receiver; lute the Joints close, and with a small Fire warm the Retort, and drive out the Flegm; then increase the Fire by little and little, and there will distil a Spirit, and an Oyl; continue the Fire, until there comes no more; then let the Vessels cool, and unlute them; pour a Pint of warm Water into the Receiver to dissolve some volatile Salt that sticks to the Sides; pour all the Liquor into a Glas Limbeck; put on a Receiver, and lute the Joints close; heat the Vessels with a small Fire; afterwards increase it a little, and the Spirit and Water will rise, and with them a little white Oyl; continue the Fire until no more rises, and the thick Oyl remains at the Bottom, without boiling; separate the white Oyl that swims upon the Flegm and Spirit, and keep it in a Viol well stoppt. It is used inwardly for the Falling-sickness, Palsy, Apoplexy, and hysteric Diseases. The Dose is from one Drop to three in some proper Liquor. To separate the Water and Spirit, you must pour them both into a Glas Dish, and evaporate over a very small Fire, two Thirds of it; that which remains is Spirit of Ambar;

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keep it in a Viol well stoppt. It is good for the Scurvy, Jaundice, stoppage of the Urine, and for Ulcers in the Neck of the Bladder. The Dose is from twelve to twenty four Drops in some proper Liquor. The black Oyl must be kept for external Uses.

Volatile Salt of Ambar.

Powder two Pounds of Ambar, put it into a large Earthen Cucurbit, whereof three Parts must be empty; place it in Sand, put on the Head, and a small Receiver, and lute the Junctures close; keep a small Fire under, for about an Hour; then when the Cucurbit is grown hot, increase the Fire leisurely to the third Degree, and there will drop first a Flegm and Spirit, afterwards the volatile Salt rises, and sticks to the Head in Crystals, then there distils an Oyl, first white, then red; when the Vapours cease, put out the Fire, and when the Vessels are cold unlute them; brush the volatile Salt together with a Feather, and put it into a large Viol, whereof three Parts must be empty; place the Viol in Sand, and stop it only with Paper, and with a little Fire sublime the pure Salt in fair Crystals to the Top of the Viol; take the Viol from the Fire, when you perceive the Oyl rise; break the Viol, and put the Salt into another Viol well stoppt. This Salt is good for the Jaundice, Difficulty of Urine, Ulcers in the Bladder, the Scurvy, and hysteric Fits, and is excellent for all Obstructions. The Dose is from eight to sixteen Grains in some proper Liquor.

Cinnabar of Antimony.

Take the Caput Mortuum of Antimony, remaining after the Distillation of the Butter; put it into a small Glass Retort well coated, and place it in a reverberatory Furnace; the Flame must not touch the Neck of the Retort; continue the Fire an Hour and an half, and all the Caput Mortuum will be sublimed in the Neck of the Retort into the Substance of Cinnabar; break the Retort, and separate the small Faces. Pow-

der the Cinnabar, and sublime it again in a new Retort. It is an excellent Medicine both in young and old, and without doubt like an Alkali. It attemperates the Acrimony of the Humours. The Dose is two Grains.

Bazoardicum Minerale.

Melt in hot Ashes two Ounces of the Butter of Antimony, put it into a Bolt-head, drop upon it good Spirit of Niter, till the Matter is quite dissolved; while it is dissolving, Vapours will rise from it, which you must carefully avoid, and therefore it is best to place it in a Chimney. Pour the Solution into an Earthen Pan, and evaporate it over a gentle Sand Fire, till it is dry; a white Mass will remain, which you must let cool; then pour upon it two Ounces of Spirit of Niter; set the Vessel again in Sand, and evaporate as before; pour again two Ounces of Spirit of Niter, and after the Moisture is evaporated, increase the Fire a little, and calcine the Matter half an Hour; then put out the Fire, and you'll have a white Powder. Keep it in a Viol well stoppt. It forces Sweat. The Dose is from six to twenty Grains in some proper Liquor.

Butter of Antimony.

Take of Regulus of Antimony powdered, six Ounces; of sublimate Corrosive powdered, one Pound; mix them, and put them into a Glass Retort, half whereof must remain empty; place your Retort in Sand, put on a Receiver, and lute the Joints; then kindle a small Fire, and there will drop a clear Oyl; after that increase the Fire a little, and white thick Liquor like Butter will come forth, which you must melt with live Coals, placed near the Neck of the Retort, that it may run into the Receiver. Continue Fire until you see a red Vapour come forth; then take away the Receiver, and place another in its Room filled with Water; increase the Fire by Degrees, and

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When the Retort is red hot, the Mercury will run into the Water. Dry it and keep it for Use as other Mercury. Butter of Antimony cleanses Ulcers, and eats down proud Flesh.

Common Regulus of Antimony.

Take of Antimony sixteen Ounces, of crude Tartar, twelve Ounces; of purified Niter, six Ounces; powder them, and mix them well together; then make a large Crucible red hot, throw in a Spoonful of the Mixture, and cover it with a Tile, till the Noise is over, and so do by Spoonfuls, one after another, until all the Matter is cast in; then make a great Fire about it, and when the Matter has been a while in Fusion, pour it into a Mortar greased with Suet, and heated; then strike the Sides of the Mortar with a Pair of Tongs, to make the Regulus fall to the Bottom. When it is cold, separate the Dross that remains in the Top with an Hammer; powder it, and melt it in another Crucible; then throw into it a little Niter, and it will flame a little; then pour out the Matter into the Mortar well cleansed and greased, and let it cool.

Diaphoretic Antimony.

Take of Antimony, one Part; of purified Niter, three Parts; mix them well together, and cast a Spoonful of this Mixture into a red hot Crucible, in the Fire; you'll hear a Noise, and when the Detonation is over, throw in another Spoonful, and so do, till all the Powder is in the Crucible; keep a great Fire about it two Hours; then cast the white Matter into an Earthen Pan, filled almost with clear Water, and leave it steeping warm ten or twelve Hours, that the fixed Salt-peter may dissolve in it; separate the Liquor by Inclination, wash the white Powder that remains at the Bottom five or six times with warm Water and dry it. It is sudorifick, good for malignant Fevers, and other malignant Diseases. The Dose is from

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from six Grains to thirty in some proper Liquor.

Oyl of the Barks of Oranges and Citrons.

Take of the fresh Barks of Oranges or Citrons, what Quantity you please; infuse them till they putrify; then distil them in a sufficient Quantity of Water. This Oyl heats, dries, is diaphoretick, kills Worms, and is alexipharmic.

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